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OUR WORK AT HOME.

HOW TO STUDY "LUX CHRISTI."

BY MRS. CAROLINE ATWATER MASON.

IN suggesting practical methods for the use of the handbook on India presented by the Central Committee for 1903, it becomes necessary to divide



Mrs. Caroline Atwater Mason.

the subject according to the time allotted and the resources commanded by different organizations.

A thorough, systematic study of the theme in all its manifold perplexity, the mythology, history, economic and social conditions of the people of India, and the

growth of Christian missions among them, can hardly be accomplished in less than twelve meetings. This number would give opportunity for working up many special themes in original papers, for systematic reading of the authorities and reference suggested, for studies in architecture, literature, etc., and would yield a fairly exhaustive and intensely interesting course of work, such as is pursued by literary clubs of a serious order.

It is perfectly understood, however, that while most literary clubs sustain fortnightly meetings, very few foreign missionary societies hold their meetings more frequently than once a month, and that the summer months are omitted from the schedule. There should, therefore, be an arrangement of the work suited to those who can command but nine meetings.

Yet, again, many of our women's organizations are commingled with home missions, and society work, and other elements which cut down the number of foreign missionary meetings available to six. To circumstances like these *Lux Christi* must also adapt itself. All this has been foreseen in the preparation of the book; and while the best results must infallibly yield themselves to the most thorough study, it is believed that

the material is in such shape as to furnish six programmes, which shall prove full of varied interest and essential enlightenment. The Central Committee has already issued an attractive programme to meet this demand.

We will now touch upon several schemes of study to be pursued in six, nine, and twelve meetings. Let it be premised that the wall map of India and a set of the singularly fine Indian pictures, which have been published by the committee, are indispensable adjuncts to all three of these courses. The price of the former is twenty-five, of the latter, twenty cents. It may be added that if not absolutely necessary, it is at least highly desirable that each person who participates in the study should own a copy of *Lux Christi*.

Beginning with the shortest course, that to be covered by six meetings, two facts become at once obvious: (1) Each meeting must cover the ground embraced by an entire chapter of *Lux Christi*. (2) As the contents of each chapter have been most severely condensed from scores of different sources, and only essentials presented, it will hardly be possible for those taking part in the programme to condense their study into smaller compass, and there thus arises the unavoidable necessity for following *Lux Christi* very closely.

Undoubtedly the ideal method here would be that followed by classes using a textbook in school; viz., the text to be carefully studied and the gist of it given in their own words by different members in answer to questions from a leader. When this cannot be successfully carried out each chapter can be read aloud, each division of a subject being read by a different person. In any case the writer would advise the interspersing of the divisions of the chapters proper by appropriate selections from the extracts given at the chapter ends, by the distribution and delineation of pictures, both those in the set already mentioned and others appropriate to the theme in hand, gathered from all sources accessible. Let us all make India the special topic of our reading this year, and we will find as

our knowledge grows that "the great gray land" takes a new and commanding control of our thought and interest.

We would at this point call attention to the habitual willingness of public library committees to accept suggestions regarding the addition of books required by any considerable number of persons in a community for intelligent, specific study. I know a public library in a Western city which has this fall put in seventy-five dollars' worth of books on India for use in United Study; and I know a village in New York state whose public library committee has cheerfully added to its autumn book order seven of the highest priced and most desirable volumes in the "List of Twenty." India is a live subject, full of general interest, and the books named are worthy a place in every well-selected library. Where no library whatever is within reach I would recommend the several churches in a given neighborhood to unite in laying the foundation for a common Foreign Mission Library, with a half dozen books on India as the first field of Protestant Missions.

Let us now consider still another course which may be pursued by such societies as have but six meetings at their disposal. Instead of following *Lux Christi* closely, let the leader of the society study it herself faithfully, and frame six programmes, each based upon a chapter, but calling for original work upon certain selected themes. The preparation of these papers would set the writers to search out facts for themselves from all possible sources; and while the whole ground covered by *Lux Christi* could not be embraced, on the other hand, scope would be offered for greater individuality in presentation. Three typical programmes are given below suited to this line of procedure:—

Programme based upon Chapter I of Lux Christi: "The Dim Centuries."

1. Exercise on map of India, locating chief general divisions, mountain and river systems, cities, etc. Five minutes.
2. Blackboard exercise, or rapid analysis without blackboard of Table I, Development of Hindu religions, fixing dates, etc. Five

minutes.

3. The Exodus of the Indo-Aryans and their Promised Land. Paper, five minutes.

4. Hinduism in its three stages : Vedism, Brahmanism, and Modern Hinduism. Paper, ten minutes.

5. Questions on the Sacred Literature, pages 26-30 *Lux Christi*. Thus, "What constitute the four Vedas?" etc.

Follow this with extracts read promiscuously by volunteers from the "Famous Passages," pages 30-34.

Circulate pictures of Hindu gods and temples. Fifteen minutes.

6. Buddha and Buddhism. History of this religion in India. Paper, ten minutes.

7. A five-minute summary of the distinguishing features of Hinduism and Buddhism, what they have in common, and their essential differences.

This should be a clear-cut incisive talk by the leader, if possible, rather than a paper.

Programme based upon Chapter II of Lux Christi: "India's Invaders."

1. Blackboard exercise on table, page 38—dates, etc. Five minutes.

2. Mohammedanism and the Mohammedans in India, including the Grand Mughals. Paper, fifteen minutes.

3. Reading of Passages from the Koran, etc., pages 79-81, "Lux." Circulate pictures of Mohammedan mosques and other scenes in Delhi, Agra (the Taj Mahal), etc. Ten minutes.

4. The Parsis, four minutes; the Sikhs, two minutes; the Rajputs, two minutes; the Mahrattas, two minutes. Four brief talks or paragraphs on these famous factors in India's history.

5. Early European Invaders and the Rise and Progress of the East India Company (1600-1857). Paper, five minutes.

(Circulate pictures of Calcutta, Bombay, and other cities).

6. The Sepoy Mutiny and the Massacre of Cawnpore. Paper, five minutes.

7. Recitation, "The Relief of Lucknow," R. Lowell.

8. British India, the Empire. Paper, five minutes.

9. Reading, "What the People Said,"

Kipling.

Programme based upon Chapter III of Lux Christi: "The Oft-Conquered People."

1. How does the country look? Ten-minute prayer.

(Refer to pages 73-76 *Lux Christi*.)

2. What are the people like? Ten-minute paper.

3. How do the people live? (Poverty, famine, family life, etc.) Ten-minute paper.

4. How are women regarded? (Temple girls, child wives and widows, illiteracy, etc.) Ten-minute paper.

5. How and what do the people worship? (Hindu, Buddhist, Parsi, Moslem, Jain.) Ten-minute paper.

6. How did caste originate, and how does it operate in common life? Ten-minute paper.

(Pages 31, 32 and 120 *Lux Christi*.)

The whole programme illustrated by pictures, and readings from selections at the end of Chapter III, *Lux Christi*.

In giving our attention now to the schedules for more extended study, certain important questions should present themselves to the committee laying out work for its society for the year, viz.: Where do we wish to place greatest emphasis? Where is our circle weakest? On what division of the subject should we spend the most time?

The three general divisions of *Lux Christi* may be briefly given as: (1) The Religions of India, (2) The History and Characteristics of the Indian People, (3) The History of Protestant Missions in India.

We will now suppose the case of a circle which is fairly familiar with the story of missions in India; which knows Carey and Duff and Anderson and Wilson, Gordon Hall, Judson and Butler and the rest better than it does some other things; which perhaps feels utterly at sea regarding the religious life and thought of the people of India; knows that it does not know Hinduism from Buddhism, and could not tell a Parsi from a Mohammedan. Now, my advice to that society, supposing it to have nine or twelve meetings in which to study India, would be, give in one case two, and in the

other three, meetings to the study of comparative religions, and they will have a firm foundation for all their future missionary investigation. Give one meeting to Hinduism alone and its sacred literature, using J. F. Clarke's *Ten Great Religions*, the *Non-Christian Religions of the World* and Reed's *Hindu Literature*, in addition to Kellogg's admirable little hand-book named in the "List of Twenty."

The following meeting might be given to Buddhism and Mohammedanism, dipping into Chapter II of *Lux Christi*; and into a third could be crowded Parseeism, Jainism, and the religion of the Sikhs, with extracts from the various literatures, and an especial study of the wonders and peculiarities of the differing architecture of all these half-dozen religions of India. For these lines of study, in addition to the books named above, use should be made if accessible of Reclus's *India and Indo-China*, Fergusson's *Indian Architecture*, and Monier Williams's magnificent work on *Brahmanism and Hinduism*.

Then divide the political history briefly sketched in Chapter I of *Lux Christi* into subject-matter for two meetings; the first from the beginning of India's known history to the beginning of the British Empire, 1757, and the second devoted to all that comes after down to the present time. Have especial paper prepared on the architectural wonders of Agra and Delhi, also on Akbar and the other Mughals, and study the Mutiny thoroughly, since it is a wise man who said, "Understand the Mutiny, and you understand India."

When it comes to Chapter III, "The Oft-Conquered People," I should advise most emphatically that Steeven's *In India* should be freely used, as giving the most vivid, realistic, and at the same time trustworthy impression of actual up-to-date conditions; while on the subject of Famine and Plague let Volume XXII of the *Cosmopolitan Magazine* be brought into the meeting, and extracts from Julian Hawthorne's papers on India be shown. Kipling also sheds much light on the everyday-life of the people, and Denning's *Mosaics* and Russell's *Village*

Work can be drawn upon freely in the preparation of papers on subjects suggested at the close of the chapter. All this calls for certainly two meetings. The circle with twelve can afford two; the one with only nine must condense this material into one.

Our twelve-meeting circle has now five programmes left to devote to Christian missions in India. Let Chapter IV, "The Invasion of Love," be divided at page 149, the eighth meeting including the story of the Serampore Triad, and also such missions as were founded previous to Carey's death, 1834. The ninth meeting should carry the missionary history down to the present time, taking in the marvelous mass movements of different decades, the martyrs of the Mutiny, the evangelization of Burma, the founding of Presbyterian and Methodist missions, the rise of medical missions and the Student Volunteer Crusade.

The nine-meeting circle has used two meetings on Indian religions and two on history, one on the condition and characteristics of the people, and two on the "Invasion of Love." Let the remaining two programmes be given: 1st, to work for women, as far as page 211, stopping at medical work; and 2d, to medical mission work taking that branch of the subject for the main theme of its last meeting, concluding with reading selected by the leader from Chapter VI and its accompanying extracts.

The twelve-meeting circle will be able to give two entire meetings to the work for women, with papers carefully prepared on the themes suggested at the close of the chapter. I would suggest the widest and most thorough reading possible of Fuller's *Wrongs of Indian Womanhood* and Storrow's *Our Sisters in India* in this connection. Thoburn's *India and Malaysia* and Dennis's *Christian Missions and Social Progress* will shed great light on native college women and what they are doing.

For the last meeting it might be well for an agreeable reader to read aloud a large part of the text of Chapter VI, to be divided by a debate on some one of the question themes suggested, and followed by a paper on theme VII, in which Christianity shall

be compared with the religions of India, and its supreme and surpassing excellence set forth. An appropriate close of the meeting will be furnished in the passages on pages 264 and 265. * * *

I have proceeded thus far on the basis of circles which especially feel their need of a knowledge of the religions, history, etc., of India, and have suggested in one case five out of nine, in the other seven out of twelve, programmes on these themes. It can readily be seen that where this hypothesis does not meet the conditions, does not correctly answer the questions raised at the outset,—Where shall we lay the greatest emphasis? etc.,—a re-adjustment can readily be made. Let the first part be cut short, and the time thus gained be added to the study of all missions in India. Give, let us say, one meeting to the first chapter, two to the second and one to the third, in one cases

leaving five for the missionary study. In the other case give two meetings to India's religions, dwelling chiefly on Hinduism, Buddhism, Mohammedanism and Parseeism, two to history and one to the condition of the people, leaving seven meetings for exclusive study of missions. The programme is designedly elastic, and you can pull and twist the little handbook into whatever shape you will.

But whether the work is done in six meetings, in nine, or in twelve, is it not a thrilling thought that all over the land Christian women of every name are bending their thoughts upon the suffering and dying millions of mighty India, and that our prayers and aspirations are rising in one great volume to the throne of God for the outpouring of his grace upon these our brothers and sisters?—*Life and Light*.

The Position and Difficulties of Native Christians in India.

(Adapted from the Church Missionary Intelligencer.)

A GREAT deal has been written and said (chiefly in the way of adverse criticism) on the non-success of Mission work, and the unsatisfactoriness of so-called Native Christians. These statements have been from time to time met and refuted, but we frequently come across those who have read or heard the objections to missionary work or methods, and not the answers to these objections or remarks of an unfavourable nature are made to us by Anglo-Indians and others, professedly from their own experience.

It is often stated by military and civil officers returned from India, (1) that they seen no traces of Mission work and its effects; (2) that Native Christians are a "bad lot"; (3) that they have tried Native Christian servants, and have found them worse than Heathen or Mohammedans. A little inquiry with regard to the first statement will often elicit the fact that, though the speaker has lived, perhaps for years, in or

near stations where Mission work was going on, he has neither made any attempt to see anything of the missionaries or communities of Native Christians, nor any inquiries as to what was being done.

As to the second point, the "badness" of Native Christians, we often find on inquiry that the only specimens the speaker has seen are "loafers" who have begged from him. This "loafer" or tramp class is a source of great and increasing difficulty in the work of winning India for Christ. It consists of Europeans—discharged soldiers, railway operatives, and others—who, frequently through misconduct, idleness, or drink, have not returned to England; a larger number of "Eurasians," or people of mixed descent; and Natives who call themselves Christians. These latter may be absolute impostors who have never been baptized at all, but they are often descendants of early Portuguese settlers who intermarried with Natives, or of converts baptized

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by the old Portuguese Romanist missionaries, who know little of Christianity but the name, and, having no religious or moral restraint, even such as Mohammedanism gives, are often very degraded and vicious. These tramps wander from one station to another begging, and living in low parts of the bazar, despised by the Natives, but still helping to form ideas of what "Christians" are. To us, every Hindu is a type of Hinduism, every Mohammedan of Mohammedanism; to them, every so-called Christian is a type of Christianity.

The third statement, the unsatisfactoriness of Native Christians, judged by those who have employed them as servants, is partly answered by the above facts, as many of them are drawn from the same classes. And here a little discrimination and care on the part of the employer would often save him from disappointment. Many will, out of kindness, or from real interest, engage a servant who calls himself a Christian, without further inquiry, who, if he had been asked to produce a certificate of baptism, or to bring a reference from a missionary who knew him, would have been unable to do so. A case of the engagement, not of a servant, but of a Mission worker, will illustrate this. A missionary, on taking over charge of a Mission station, found a woman in charge of the infants' school, who proved to be incompetent and unsatisfactory, and she was dismissed. Further knowledge of her antecedents seemed to show that, though called a Christian, she was, to say the least, very ignorant of the tenets which she professed, and had not borne a very good character. She one day took leave of the missionary, stating that she had obtained a good situation as matron in a school. Nothing could be done, as no inquiry had been made for the missionary in charge, and it was not known where she was going. A month later she had returned, and the missionary received a post-card with the information that she was dirty and untidy, used bad language, and was utterly unfit for her work, all of which facts he could have communicated before her engagement, to the advantage of her employers, if only asked.

But there are servants who really are baptized converts, or the children of such, and the facts remains that they are often unsatisfactory. Nor is this surprising when we consider the matter a little.

The servants of Europeans, in North India at least, are drawn chiefly from the lowest classes of the people. This is a consequence of the caste system, which affects Mohammedans more or less, as well as Hindus. Some Hindus undertake certain branches of outdoor work; the indoor servants are generally of the sweeper or outcast class. The sweepers are the descendants of the aborigines, enslaved first by the Hindus, then by the Mohammedan conquerors, degraded to the office of scavengers, and quite cut off from any social intercourse with their oppressors. Many of these profess Mohammedanism or Sikhism as a rise in the social scale, and many are ready eagerly to welcome Christianity for the sake of temporal advantage, although, to them, all Christians are outcasts, equally with themselves. Many acquire a fair knowledge of Christian phraseology in the Mission-schools, they are adepts in dissimulation, and the greatest care in examining and testing cannot always safeguard a missionary or catechist against mistakes, especially as the inclination of a young and earnest worker is to trust in the interesting inquirer, and even devoted Christian workers are not all gifted with caution and discernment.

Even when the enquirer is in earnest, and the grace of God is really working in his heart, we can hardly realize what his temptations and difficulties are. The early Christians were often placed in a similar position, and we learn from the messages to the seven Churches, and from the writings of the Apostles and others, that, in many cases, the temptations seemed almost to overwhelm them. Even in our own land, with all our privileges, with a free and open Bible, and means of grace, our education and surroundings permeated by the leaven of Christianity,—are professing Christians always satisfactory? Do the children of even earnest Christian parents

always bring glory to the Name of Christ? Yet their fellow-Christians, or those professors who are not friendly to Missions, set a much higher standard for the convert from Heathenism than for themselves, and, when he falls short, ascribe the failure to his Christianity.

The low-caste convert in India, though brought to Christ by what he has heard and learned, and though the work of God's Spirit has begun in his heart, has been brought out of a state of sin and degradation which we can hardly conceive. The struggle in which we must all share is greatly intensified for him by his surroundings and circumstances, and all the forces of early training and habit are arrayed against him on the side of evil. He has been trained to call evil good, and good evil, and is only learning by slow degrees to fight against temptation, to pray, and to trust in a power beyond his own. He probably cannot read, and is dependent on oral teaching, so that light comes slowly, and he is actually ignorant of much that we have learned from infancy of the will and commandments of God. Perhaps it will help us to realize his difficulties if we consider one point only. That man has been taught, all his life long, that it is clever and praiseworthy to cheat and to lie; he has lived in an atmosphere of deceit, seeing even his parents cheat and deceive another. He has been commended for his skill in trickery, and blamed, when detected, not for the sin, but for stupidity in failure. This one sin, strong with the power of early habit, will require a struggle which it is difficult for those in happier circumstances to appreciate, before he can overcome it by God's grace.

As a rule converts are not encouraged to enter domestic service, because of the temptations and trials which beset it. Let us suppose, however, that the new believer wishes to continue in his occupation. Circumstances prevent the missionary from keeping him under his own eye, so, at the first setting forth on his Christian course, while sadly in need of careful guidance and help, he is placed in great temptation. Cut

off from his own relatives and friends, forced to live alone among heathen fellow-servants, and probably persecuted by them, at the least an outlaw from all their social gatherings,—besides these trials, he sees daily much that is wrong passing around him. Newly-awakened conscience may tell him that he should report what he sees, but he fears the anger of his fellows, he is not sure that he will be believed (for he hardly knows his master, and he fears him, while the offenders may be old servants, and plausible). He is silent, but feels it is wrong. Then fresh temptation comes. He is employed by his master to do commissions in the bazar or market, in the hope that a Christian will be honest in his dealings. In old days he has been accustomed, when so employed, to make as good a bargain as he could (for there is no fixed price for commodities), and to add on a fixed sum in accounting to his master, for commission. This he has always thought to be quite a lawful way of adding to his small wages, but now something tells him it is not right. He does not understand why. His master will not know, and had he bought the article himself would have been cheated by the seller, and would probably have paid much more, while the servant has had the trouble of bargaining. Whilst he is hesitating, he is threatened by the shop-keepers and his fellow-servants, unless he keeps up prices. Fear, joined to self-interest, prevails. He feels now that he is not living as he should live. Prayer does not help him, for his conscience is not at rest, and sin is a barrier between him and God. He wishes for human help and guidance. The only Christian to whom he can apply is, perhaps answered, as one such inquirer was, that his master knows and cares nothing about such things. He begins to watch his master and mistress. They hardly ever go to church, but spend the Sabbath in idleness, or in visiting and entertaining. The conversation at table, as far as he can guess its meaning, is unprofitable, if not actually wrong. His mistress spends hours in dancing in public, an occupation which is regarded by Natives as immoral and de-

grading. His master perhaps often yields to ill-temper, and ill-uses his servants, often unjustly, through want of knowledge of their language. What wonder if he is bewildered,—if doubts arise whether Christians are better than others,—whether he may have made a mistake, and given up all for naught? What wonder if there be gradual obscuring of the light within him?

Then probably comes detection in petty dishonesty, which would be passed over as natural in a Heathen, but is unpardonable in a Christian. He is dismissed in disgrace, and his master has much to say as to the untrustworthiness of native converts, not realizing how great has been his share in the responsibility for his brother's fall.

There are many Englishmen in India, both military officers and civilians, whose consistent life and example form the strongest possible testimony to the truth of Christianity, and we are recognized as such by the Natives with whom they are brought in contact, and whose love and respect they never fail to win; but, on the other hand, there are many whose whole life and conduct are more injurious to the religion they profess than open opposition to the work of spreading the Gospel would be.

"But," it is said, "the children of converts are unsatisfactory." Many undoubtedly are, and perhaps the proportion seems large. Here, again, circumstances must be considered. Anglo-Indians know something of the difficulty of bringing up young children in heathen surroundings, and are careful to preserve their children from too free intercourse with native servants, or to send them to England before they are old enough to understand much of what they see and hear; but how much greater must be the difficulty for those who live among the Heathen, more or less on an equality with them! Then, a Hindu on becoming a Christian may lose his wife; a Mohammedan almost certainly does, for among Mohammedans a change of religion constitutes divorce, and, owing to the zenana system, the wife is in the hands of relatives who will refuse to let her go, and perhaps at once remarry her to avert disgrace. A

Hindu wife may declare in court that she wishes to remain with her husband. The husband may claim the children at a certain age, and, if he does so, maternal love may bring his wife with them; but many hesitate to do this. The man has no female relatives who will help him with the care of his young children if he takes them to live with him. If there is any chance of regaining his wife he would not wish to marry again, though legally free; and even when she is quite lost to him, he may not feel it right to do so, though it is done by many. He is unable to bring up young children alone, and shrinks from removing them from their mother or grandmother's care. In happier cases the wife is able to join her husband, and is placed under instruction, and this often leads to baptism. Even then the wife is little fitted for household management, and still less for training her children. She is probably a child in years, and certainly in practical knowledge, unaccustomed to act or think for herself, ignorant and superstitious, and her surroundings increase the difficulty of her task. Here Christian boarding-schools are the best resource under present circumstances. Much as we may deprecate the necessity of sending the little ones from home, perhaps at the early age of four years, it is almost necessary to do so.

These facts show us the dark side of the picture. But there are many converts who after going through terrible trial,—literally leaving all for Christ,—lead noble consistent lives, consecrated to His service, such as might put many who profess and call themselves Christians to shame.

It is for us to consider how we individually can help these brothers and sisters. First and chiefly by our prayers. Our contributions must help too. The funds of the great missionary societies must be largely increased if they are to do more than pioneer work, to preach the Gospel, plant the Church, and move on to the regions beyond. One great need is the providing and training of native pastors, and this need the divinity schools are endeavouring to supply. Some suitable men come forward, but

many feel the superior attractions of Government service, and others must be rejected as unfit; so the demand far exceeds the supply. Still, if we bear in mind the age and size of the Church in India, perhaps the proportion of men fit for the ministry may not be small. In the Punjab, for instance, the work of evangelization has been going on for fifty years, and there are probably not more than 12,000 Christians of

all denominations of Protestants, or about the population of a moderate-sized town; not, however, gathered together in one community, but living, for the most part, scattered among the Heathen. What proportion does one such town give of men, not only to the ministry, but to work often as hard and unattractive as that in the worst districts in the large cities, and not well remunerated?

Spiritual Work of the Local Membership in the Society Meeting.

BY MISS AGNES LEDDIE.

ALMOST every congregation has a missionary society. If our women were all present at the meetings and offered a prayer daily for the Holy Spirit to be with them there; if each were a reader of the Magazine and church papers, to do her best, then this paper would be useless, for the work of the society would be a success both spiritual and financial. But alas! alas! too often it is only the *faithful few* we find at these meetings.

The secret of success of the apostles lay in not what they did or said, but in the presence of Christ in them and with them. They saw with the eyes of Christ, felt with his heart and worked with his energies. The spirit had taken hold of the highest faculties of their nature and was working with them "according to His will." What we need in this work is a baptism of the Holy Spirit. It is not "by might nor by power," but by the Spirit of God that all true success must be secured. Prayer is the indispensable medium of receiving this benediction. The exercises for the missionary meeting need careful preparation, and above all our prayers at our homes and in the meetings, asking God's blessing to be poured out upon His work carried on by his faithful servants.

Another essential thing is the presence of every member, each one bringing her best thoughts on the subject and willing to

do what she can to make the meeting a success, and not let the work of carrying on our society fall to the "faithful few." Let us dedicate our energy to God and bring this consecrated energy to the meetings, praying and expecting the Holy Spirit to work in and through her.

The greatest devotion of heart and life is obtained by those who are the most diligent students of God's word; who have their faith strengthened by daily putting to the test its promises, and who have their love for both God and man increased by daily contemplation of the love of Him who "while we were yet sinners Christ died for us." Let us place our time, our money and all that we have and are at the disposal of Him who has redeemed us.

Let the presence of Christ be recognized in the meetings. Gathered in his name, we have his promise that He is there in the midst. He takes the same interest in the gathering of God's people today that He manifested when upon earth. A sacred feature of the meeting is *prayer*, a knowledge of the needs of the hour expressed with truth and with tenderness, a right attitude of soul helping to right words and thoughts toward God. Who can comprehend the grandeur, the majesty, the might of prayer? It is the highest worship earth can show. Let our souls be wholly absorbed in God's cause, then the prayers of the

hour will be a blessing. Every society should have, for its motto, "Pray, Watch and Work."

Missionary work has a tendency to make those who engage in it unselfish. The divine law is this: none of us liveth to himself, and no man dieth to himself. It leads us to think of all who sin and suffer; it fosters the heroic element in human nature; it strengthens faith in God and in the gospel of his grace. Let us then "have a mind to work" and strive to live so near to Christ that we shall be willing to do anything for the advancement of His Kingdom. Let us bear in mind that this is not our work, but Christ's; for the time will come when the King shall say unto us, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Our Master has called us to new duties,

the performance of which requires earnest, active labor on our part. Come then and help together if you would share in the "Well done thou good and faithful servant." You must render your part of the sacrificing and give your presence and encouragement, your sympathy and prayers and money. In fact you must present your "reasonable service." Let our aim be to reach the mountain top, and from God's promises and our past history it is our privilege to believe that this aim will be accomplished. We have not been left to stumble in paths of our own choosing, and none can doubt that God's presence has been with us as it was with Israel of old whose eyes were gladdened with the sight of the pillar of cloud by day and of fire by night.

Carlsle, Iowa.

The Grasshopper Shall be a Burden.

A NEW YEAR'S STORY.

BY MARY LOWE DICKINSON.

"**R**EALLY, Rachel, you need a change. I never knew you to be so down. Just at the holiday season, too! What can the matter be?" and the Reverend Dr. Colby Coyte wheeled about in his library chair, pushed his spectacles up to his forehead, and gave his sister a long and rather anxious look.

"Now, Colby, you needn't go fidgeting about me. I'm growing old, that is all. I'm just getting an idea what it feels like, and—well, I honestly confess I don't like it."

"And you don't look like it either. Cheeks like apples and hair just softened a bit by the gray. How long since the grasshopper became a burden?"

"I hope it won't sound irreverent, but until recently I never could see any sense in that figure. How could a creature that never ceased hopping long enough to settle on one ever become a burden? Now I know. It's the innumerable people and the endless demands that keep flying at one

that wear us out—the incessant strain of small things. Don't you think these are our grasshoppers? Your business is to open up the Scriptures. You ought to know."

"Now Rachel"—shaking his finger warningly—"I'm not to be tempted into an argument, Scriptural or other. There's another clerical function of which you are more in need. Come here now and let me be your father confessor," and he drew a low chair to his side, into which she dropped with a laugh.

For a moment there was silence, while the elder face, strong and tender, looked down upon the comely middle-aged woman, over whose pleasant visage rested a shadow of depression too quiet for fretfulness or discontent.

"I can't understand it," said he smiling. "Here's the sister who has given her life to keeping me young and making this dull old parsonage bright, and the whole parish

sunny, suddenly daring to grow old. I have a sense of being defrauded. I thought you would be the same forever."

"And I haven't changed—except on the inside, brother," she said, a note of apology under her laugh. "But for a long time all my pleasure in things has seemed slipping away. I have tried to keep interested in all your people—my people, as I have always called them—but, oh, so little of them is enough—so little of the social things is enough. The books and the music, which I have most enjoyed are a weariness. You remember, you took such pleasure last week in hearing the "Messiah" once more. I was ashamed to say so, but I didn't want to go. I had heard it over and over. It seemed as if there was nothing for which I cared enough to reach out and take it."

The good man's brow contracted. He was quite accustomed to helping in spiritual problems, but this puzzled him. Somehow he could have dealt with it easier if she had been some other man's sister. He might have suggested that she should interest herself in the sick or needy, and so forget whether she was or was not finding any satisfaction in living; but Rachel, who never forgot the poor, who, so far as he knew, had never done a selfish thing in her life, this severe remedy could not be for her. Too well he remembered a day when this same Rachel came into his life, when his young wife and the two children went, one after the other, down into the "valley of the shadow." Too well he knew, though she never admitted it, that her own dream of home and happy wifehood was put far away for his sorrow's sake. She had kept lonely age from him, and now, without his once thinking it could happen, it had come upon her. No, no, it must be weariness, not age. He would send her away for a change when the holidays were over, and meantime he would watch her tenderly that she should not be overtaxed.

So, though she waited quietly, watching the shadows that the flickering firelight made on the library wall, he neither exhorted nor chided her, but waited for her to talk, with just a little caressing touch now

and then upon her fading hair.

"It isn't the going of the years that one minds, brother," she said gently. "It's the loss of all sense of joy in being alive. It's the weary monotony of days stretching on and on. It's the lack of eagerness. Surely the mere passing of time was never meant to so cheat us of joy."

"Yet it was evidently not the divine plan that one should stay a child forever," said the clergyman.

"Why does it say, then, 'Except ye become as a little child?' Honestly, brother it seems to me that we grown-ups cumber the world. When the spirit of youth, the courage and hope and eager pleasure in living, goes, the best is gone."

"Yet, think of the good work done in God's world by those who find neither pleasure nor hope in this life!"

"Granted, brother, but think of the greater good those same people might do if into their work could be infused again the true spirit of childlike hope and pleasure. It must refer to those who have it when it says, 'of such is the kingdom of heaven.'"

"But, Rachel, are you thinking of that kingdom of heaven composed of the great company of believers everywhere on earth, or of the kingdom on which we enter after death?"

"Rather of that of which it is said, 'the kingdom of God is within you.' It seems to me that I am neither in it nor is it in me since there has gone out of me the trustful and happy spirit of a little child."

Before he could answer, the door opened softly just a crack, and the round and wrinkled face of that blessed Bridget Callahan, who for twenty years had made the minister and his sister her special care, shone like a full moon upon the firelight shadows.

"What is wanted, Biddy?" said Rachel, kindly.

"Plaze, ma'am, there's a scrap of a little gurr! fornenst the kitchen foire a-cryin' like her heart was a breakin', ma'am."

"But what is the matter, Bridget? Who is she?" asked Rachel, on her feet in a moment, followed by her reverend brother.

"She's the choild o' that widdy in the house by the foot o' the lane where yez bin sindin' me wid the cordial and the broths. She says it's dyin' her, mither is, and indade I told ye she was a coughin herself into the kingdom as fast as iver she could."

Ten seconds more and Rachel, seated before the kitchen fire, had her arm around the "scrap of a girl," holding the little figure, shaken with the sobs of her first sorrow, closely to her heart. The Reverend Dr. Coyte, meantime, was struggling into his overcoat to get away to the cottage at the foot of the lane.

"I want my mother; I must go back," sobbed the child.

"But how did you ever get here in all this rain?"

"I just ran all alone. Mrs. Jones told me to hurry and bring the minister. Now, please, I must go back."

"Do not wait for me, brother. Hurry on. I will bring the child myself. Call Martin, Bridget. Tell him I want him to drive us down. Tell him to hurry. And here, make this child drink a bowl of the broth."

Shrinking and timid, the girl hung back.

"I want you to take it, Christie—your name's Christie, isn't it?" And the child nodded. "The night is so damp, I know your mother would want you to take it, too. You were a brave child to come running up all that long way through the lane in the dark."

"I didn't mind," said Christie, struggling to keep back the tears, "but, oh, now I want to go back."

And together they went, and together the brother and sister and the little desolate child went through the sad parting with the poor mother, already so near the Kingdom that she could only hold her little daughter to her breast and plead, with her fast fading eyes fixed upon Rachel's face, that Christie might receive the shelter and care which her own arms could no longer give. Not a word passed between them, but Rachel no more thought of evading that trust than she had thought twenty years before of turning her back on her brother's children when their mother died.

But she did not take her home that night. She would let the child heart have what poor comfort there was in being under the same roof with the mother's silent form. She stayed with her until the last rites were over, and a new grave made in the corner of the little churchyard. Then, instead of taking her back to the cottage, which the kind neighbors were putting in order, she took her home to the parsonage, only saying: "I think your mother meant to give you to me, Christie, and my brother and myself want you to come and be the little girl in our home."

"Oh, but I can't be anybody's little girl but mamma's."

"No, we do not ask you to be our little girl; only to be your mother's little girl living in our house."

And the tiny stricken creature looked steadily into Rachel's kind face for a moment, and with a long sigh slipped her little hand into the strong and warm hand of her new protector and friend.

"She is bringing you a great deal of work and care, Rachel, and this New Year I had planned to take all work and care out of your hands," said the Reverend Doctor, one night a month or two later, when his sister came down to the library after having seen the child asleep in bed.

"Yes, she brings care, but she has already brought blessing. The very way in which she trusts me and obeys me, as if I were indeed her mother, and the sweet gratefulness with which she takes every little diversion that I can give her, are teaching me more than I can teach her in a long time."

"I am so glad to hear you say that. She isn't then, one of the 'innumerable things' that you are tired of—one of the grasshoppers whose very activity is a burden? You haven't had 'more than enough' of her yet?"

"On the contrary, I look upon her as a Christmas gift, as something sent to me from God."

"Yet, you told me you were often tried and puzzled, and did not quite know what to do with her."

"Why, yes, of course, those are some of the grasshoppers that spring out upon me:

but the burdens are light in comparison with the blessing. It would take a great many of them to outweigh the comfort of loving her."

"I am delighted to know this, sister. I would not wonder if we both might grow young again, as that little spirit regains its brightness and cheer. You know it says, 'A little child shall lead them.'"

"So far as I am concerned," she answered gently, "I feel I am already being led every day back into the spirit of my own childhood. The cares that were so vexatious, the duties that were so irksome, the people who were so uncongenial and trying, all present a different aspect. The hard things seem so easy since I began to meet them with the heart of a child. It is as if I were really getting my own childhood back again."

A puzzled look crept into the preacher's eyes. There was after all a great truth here which he had long been preaching, while he had only half comprehended its significance and power. Looking steadily into his face, and dropping into her old low seat by his side, she slipped her hand in his and answered his unspoken question.

"It is like this," she said slowly, and almost as if her soul needed an interpreter—lest he might not understand: "You remember it says, 'Whoso receiveth one such little child in my name receiveth me.' Well, I have taken this one little child in His name, into my heart and life. I believe He sent her, for He seems to have come into my heart in a way that gives me my childhood back again. I must have unconsciously been growing narrow and hard and cold. Love enough did not come to my life to give it any genuine warmth and sweetness. Everything disappointed me, I was tired of everything. I seemed to have got through with real joyful living and left all the things we most care for behind. I thought this change was just a part of growing old, brother. Now I realize that if to Him a thousand years are as one day, I, too, am permitted to reckon that way; that it is not youth or age, or love or gratitude from others that can give me joy, but just the

loving I can do myself. The time factor is eliminated; I am a child in my Father's house, and, whatever my relation to others, I must always be simply a child to him. It changes everything for me, brother. I was growing a little suspicious and unbelieving. I thought I knew people too well to trust them much, but I have found out that there is more good in others than we can ever know unless we do trust them. Trust is the light from our hearts that reveals things worthy of trust in others. So I never look now for any but lovely things in people, and I find so much kindness and affection that seemed unreal before."

She paused. He to whose preaching she had listened many years waited as if for once they had changed places. "Go on, sister, it does me good," he said gently.

She hesitated, and her voice trembled. She was not used to confessions.

"I think I am gaining much also from the simple, childlike habit of doing exactly what I am told. I used to lay out for myself such heavy tasks. I piled up burdens. I carried such responsibilities, and believed it was most important that I should do many things. Now I am trying simply to listen for the word of His command, and to do, just as that little child of ours does, simply the thing I am told, leaving the One who directs me to take care of the results. Of course you can see how that keeps out all the worry and the care. I feel thankful like a child who is allowed to help her mother, if I may do something that is of service anywhere. I am so grateful to have this little Christie to care for. I find myself saying over and over,

'If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Grant that I his guide may be.'"

"But you used to find it so hard, Rachel, to distinguish between the Master's commands and your own designs. It seems to be no secret now."

"Why, the secret of all that," she answered quickly, "was to know the child command. It is, 'Little children, love one another.' Of course, then, whatever love

prompts must be the thing he would have done."

"And you mean to say that the weariness that made you so 'tired of all doing' is gone away?"

"Entirely! I am only too thankful for anything that is permitted me to do."

"But the *ennui* and disgust, and feeling that you would like to have other human beings let you alone?"

"Oh, that has gone, too, because all of these people, cultured or coarse, agreeable or tiresome, good or bad, are to me simply other children of my good Father, and how can I be anything but helpful and kind to those my Father loves? Formerly I endured most of the days and years of my life, and *enjoyed* now and then some little moment. Now the faculty of enjoyment seems awakened and alert, and I find a joy in everything."

"It's beggin' your pardon, I be, Miss Rachel, but ye knows ye doesn't like a dinner-bell, and I've been a rappin' at the door

for yez these three toimes, and the dinner'll be ivery bit cold."

And the brother and sister rose up together, and as they followed Biddy, the preacher said softly, "You are living in the Kingdom already, Rachel, and I wish it might be said of me as of the scribe of old, that I 'am not far off.'"

"You have always lived therein, brother, or you could not have helped thither so many other people as you have."

At the dining-room door a bright little girl sprang with ready smile and kiss to meet these two. And the next Sabbath Dr. Coyte preached a New Year's sermon such as made his parishioners wonder what revelation had come to him, from the text—"And Jesus called a little child unto him and set him in the midst of them, and said, 'Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.'"

—*The American Messenger.*

Editorial.

"Be swift, Dear Heart, in loving, for time is brief,
And thou may'st soon along life's highway keep step
with grief.

Be swift, Dear Heart, in saying the kindly word :
When ears are sealed, thy passionate pleading will
not be heard.

Be swift, Dear Heart, in doing the gracious deed,
Lest soon they whom thou holdest dearest be past the
need.

Be swift, Dear Heart, in giving the rare, sweet flower,
Nor wait to heap with blooms the casket in some sad
hour.

Dear Heart, be swift in loving—Time speedeth on ;
And all thy chance of blessed service will soon be
gone."

—THE CHRISTIAN AT WORK.

In saying goodbye to the Old Year, the text of our farewell may be found in the verses appearing just above. As we look back, each of us is oppressed with the sad recollection of lost opportunities. Many

have been the times when a worthy, but unregarded, impulse prompted us to say that which might have brought the light of life to a soul in sin. Frequently have we omitted the kind deed which would have given our brother a sense of cheer or stimulated him to make yet another effort to be holy or courageous. But those occasions for doing good granted to us by God have passed; and retrospect is in vain, except in so far as it may lead, not to repining, but to repentance. But the future is yet undimmed by these clouds of regret, and by the grace of Him who is omnipotent, we may make our coming record fairer than has been the past. "There remaineth yet very much land to be possessed." And while, as far as opportunity and ability may be vouchsafed, we shall bend our energy toward accomplishing great things for God

and His world, let us not forget the small daily duties, the gentle art of pleasing without being insincere, the tender ministrations which do much more than we may think toward impressing friend and foe alike with the beauty and charm of a saintly character. Toward little children, toward aged people, toward those in mid-life who are burdened, perhaps, and anxious, let us show the kindly grace of sympathy, that they may be led to love us, and through us, the Master whom we claim to represent in the world. If help be given us, so that such a resolution may be more fully carried into action during the coming year than in the one just elapsed, we shall have less of the heartache to bear as we look back twelve months hence. Reflections such as these you have many times read. Bear with them yet again; and remember that because a thought shall be trite, it may none the less be true.

That Dr. Harvey should be ill is in itself a misfortune; but that as serious an ailment as appendicitis should attack him just on the eve of his anticipated return to that field of labor with which he has long been identified, is indeed matter for great regret. The church hopes that his recovery may be swift and complete.

The slow progress of Dr. V. M. Henry's advance toward health must be discouraging to himself and is deplored by his friends. It is understood that he intends to consult a specialist in Chicago. The Magazine trusts that the means used for his restoration may prove efficacious.

Rev. Robert Maxwell and his wife have sustained sorrow upon sorrow during their two years' sojourn in India. The last affliction came in the death of their little daughter on the seventh of October. God has bereaved them sorely; but He Himself remains with them, though earth's loved ones are removed. His compassion is over His servants.

The United Presbyterian of November 6, was, in large measure, a memorial of Dr.

W. J. Reid, whose wife has long been the efficient Foreign Mission secretary of the Women's General Missionary Society. It seems fitting that the paper which he so ably edited should publish these testimonials of affection and appreciation.

We have seen the collection of pictures issued in connection with *Lux Christi*. The subjects of some are beautiful, of some appalling; but all will be useful and illustrative if employed in relation with the study of India, which is to occupy much of our attention during 1903. The price is very small; and we think each society would do well to have a set or sets of these for its own use or for the stimulation of interest among those who do not attend the regular meetings. In this connection, let us say that our opening article this month is thought to be advantageous to those intending to use *Lux Christi* as their text book during the next year. We ask that it be read attentively. The picture of Mrs. Caroline A. Mason, the author of the new handbook, we owe to the courtesy of *The Helping Hand*.

The native account of the last martyrdom in Madagascar concludes in these touching words: "Then they prayed, *O Lord, receive our spirits, for Thy love to us hath caused this to come to us; and lay not this sin to their charge* (Acts vii. 60.) Thus prayed they as long as they had any life, and then they died—softly, gently; and there was at the time a rainbow in the heavens which seemed to touch the place of the burning."—*The Bible Society Reporter*.

Bishop Thoburn, whose name is noted in the annals of Christian missions, has been called upon to pass through the sorrow of losing his wife by death. After a tedious and severe illness of more than four years' duration, Mrs. Thoburn obtained her release from this world's sufferings on September sixteenth.

Those present at the W. G. M. S. convention last May will remember Mrs. Cotton and the pleasing impression she made upon

them. "A Silhouette" was the title of her paper read on that occasion. In a letter which she writes from Cleveland, Tennessee, she says: "Our work continues to increase slowly but steadily. We have as many enrolled now as all last year in school. We were sorely disappointed in not getting a building this year, but are more comfortable than last year. Our appearance is like a chestnut burr, rough on the outside, but snug within. Miss Totten is with us this year. She is proving an ideal worker. The people in Cleveland, white and black, are getting more and more interested in our work."

The annual Indian conference at Lake Mohonk was held last October; and the interests of the red race were discussed and its grievances ventilated. In view of the usual influence of the Papal church upon its converts, we regret very much the appointment made last year by President Roosevelt of two Romanists—one being Archbishop Ryan—to a position on the Board of Indian Commissioners. One session of the conference was given to the consideration of the needs existing among the natives of Hawaii and the Philippines.

All who know Rev. D. R. Gordon of our India mission recognize his devoted and self-sacrificing character as a worker in God's vineyard in the Punjab. It seemed a heavy duty that he assumed in making the effort during his furlough to raise \$12,000 for the erection of a theological seminary building in India. Something more than \$2000 of this amount had been collected, when a joyful surprise came to Mr. Gordon and the church generally. The Christian Instructor says:

"We are exceedingly glad to learn that the generous person has been found who will contribute the balance of the whole amount. Perhaps we are not yet warranted in giving publicity to the name, but it will no doubt soon be announced. We congratulate Mr. Gordon on being relieved of his laborious work. We congratulate the seminary and the whole church will thank the generous donor for his munificent contribution for the worthy object for which it

is given."

Almost two years ago occurred the death of Miss Mary Gettis Carson. We think that none of our readers will have forgotten the lovely face of this young woman as it appeared some time ago in the Magazine. Her interest in the work of the church, and specially in its directly missionary enterprises, was very keen; and near the close of her career, she expressed the earnest desire that after she herself should have gone beyond the aspirations of earth, some good work might yet feel the impulse of her life. In fulfilment of this wish, her father has recently given \$3000 to the King's Daughters' Circle of the Sixth United Presbyterian church of Pittsburg. Miss Carson requested that \$500 should go to Knoxville College. Her desire was heeded, and the intention at present is to use this sum as the nucleus of a fund for a new girls' dormitory, to be called the Mary Gettis Carson Hall. The rest of the gift has been allotted in the following manner: Five hundred dollars to the Girls' School at Luxor, Egypt and two thousand dollars for the perpetual endowment of two beds in the hospital at Tanta in the same land. Emily Dickinson has written:

"If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain."

Surely, if even a small service rendered to sorrowing humanity or suffering dumb creatures constitutes a claim upon remembrance, much more shall Miss Carson's memory be fragrant, and the influences impelled into motion by her devotion and liberality shall through God's benediction bear fruit unto life everlasting.

During the meeting of the American Board at Oberlin, O., last October, the corner stone of the Martyr's Memorial was laid. This monumental Arch is to be built in recollection of the missionaries of the American Board who fell during the Boxer trouble in China. A majority of these martyrs

called Oberlin their Alma Mater.

Attractions to Church.

One of the most outspoken articles we have seen, dealing with the spirit of amusement which prevails in many churches, appears in the pages of a contemporary. It is pointed out, with much force, that the gain in attendance which results from pandering to the lighter side of things, is more than counterbalanced by the loss in spiritual force:—

We believe that this perpetual pandering to the young person is a great mistake, and that he does not in the least thank or respect the church for it. We are sure also that the kind of young person who is won to the church by such means is not worth winning—at least in that way. *If the church really thought him worth winning, she would loathe and scorn these appeals to his lower self.*

It seems to us that some of the schemes advertised to attract the young people to church are an unconscious admission that the preacher distrusts the attractive power of his message. We are well aware of all that is urged on behalf of such means, and the best answer to these pleadings is the great prosperity of the many churches where the warmth of a Gospel service draws young people in crowds. Life must attract life, and a vigorous Christian life never fails to attract and to retain. Success obtained by means external to the Gospel, is a sorry compliment to its power.—*The London Christian.*

Outlined Programs for 1903.

From these, the auxiliary societies may select such topics as best suit their abilities, tastes and needs.

JANUARY—THE DIM CENTURIES IN INDIA.

1. The Aryans and the Native Tribes of India.
2. The Rig-veda.
3. Contrast between Judaism and Hinduism.
4. The River and Mountains of India.
5. Pantheism and Polytheism.
6. The Great Epics of India. Comparison of these with the Iliad and the Nibelungenlied.
7. The Weakness and Strength of Buddhism.
8. What Influences have led to the Decadence of the Hindu People.
9. Hindu Symbols, Gods and Images.
10. Caste, the Supremacy of the Brahmans, and the Transmigration of the Soul, the Cardinal Points of Hinduism.
11. The Hindu Triad: Brahma, Vishnu, Siva, with

the Incarnations of Vishnu.

12. Buddhist and Jain Architecture.

FEBRUARY—HOME MISSIONS; MINISTERIAL RELIEF; CHURCH EXTENSION; PARSONAGE WORK.

1. Why Should we Support Home Missions?
2. How is the W. G. M. S. helping this Important Cause?
3. The Qualifications of an Efficient Home Missionary.
4. Home Missions as a National and Denominational Safeguard.
5. Importance of Early Entrance upon Newly Opened Fields.
6. The Claims of the Aged Minister.
7. Description of the Work of Ministerial Relief.
8. The Meaning of Church Extension.
9. What are the Methods Employed in Parsonage Work and to what Extent had this Branch Advanced in the last Reported Year?
10. The Effort our Church is Making to Evangelize the Italians and Poles in America.
11. The Value of the City Missionary.
12. The Necessity and Propriety of Educating the Young to Take an Intelligent Interest in Mission Work.
13. Give a list of the Parsonages Built by the W. M. G. S.

MARCH—INDIA'S INVADERS.

1. Comparison between Buddhism and Christianity (Asoka and Constantine.)
2. The Parsis in India.
3. Islam, the Ideal and the Real.
4. Good and Evil Results of the Mohammedan Conquest. Famous Men and Women.
5. Comparison between the Reigns of Akbar the Great and Elizabeth of England.
6. Agra and the Taj Mahal; the Mughals as Builders.
7. Delhi, the Rome of India.
8. Christian English Statesmen of India.
9. Calcutta and Bombay, Cities of Recent Growth.
10. Lord Clive and Warren Hastings.
11. The Sikhs, Rajputs and Mahrattas.
12. The Sepoy Mutiny, Cawnpore and Lucknow.

APRIL—THE EGYPTIAN MISSION.

1. The Reasonableness of Christian Missions.
2. Which Departments of the Work in Egypt are under the control of the W. G. M. S.?
3. Brief Biographical Sketches of Four of Our Own Missionaries.
4. Why Should Hospitals be Established?
5. The Missionary Press.
6. The Providence of God as Manifested in the United Presbyterian Mission in Egypt.
7. Financial Conditions.
8. Widening Prospects.

MAY—THE OFT-CONQUERED PEOPLE.

1. India's Great Famines and Plagues; their Causes and Preventive Measures.
2. Comparison between the Pearl Mosque at Agra (Mohammedan), the Shwe Dagon at Rangoon (Buddhist), and the Great Pagoda of Tanjore (Hindu), and their Respective Worships.
3. Hindu Characteristics; Physical, Mental and Moral.

4. Famous Festivals and Pilgrimages.
5. Benares the Holy City and "Mother Gunga."
6. Animal and Plant Worship.
7. Every day life of English Residents.
8. Hindu and Mohammedan Social Customs : Marriage and Funeral Rites, etc.
9. Life Behind the Purdah or in the Zenana.
10. Village Life.
11. Indian Arts and Crafts.
12. The Attitude of the Indian Peoples toward their British Conquerors.

JUNE—NORTH AMERICAN INDIANS.

1. The Crying Need.
2. The Missionaries Themselves : How Can we Help Them ?
3. The Effect of the Gospel upon the Indian.
4. In what ways is the Life of a Missionary to the Indians more Difficult than that of One to a Foreign Land? In what Ways is it less Severe?
5. Efforts being made by our Church Among the Sac and the Fox Indians.
6. The Best Methods of Encouraging the Spread of the Gospel among the Red Men.
7. How Best to send Missionary Boxes, and what should they contain for these Stations?
8. Peculiar Difficulties of the Indian Work and Plans for Combating Them.

JULY—THE INVASION OF LOVE.

1. Christian Martyrs of India.
2. Schwartz, the Christian.
3. The Serampore Trial.
4. William Wilberforce, Statesman and Philanthropist.
5. The decade 1810—1820 in the History of Indian Missions. Great Men at Work. Great Organizations Formed.
6. Alexander Duff, the Founder of English Education in India.
7. What Did the Mutiny mean to the Missionary Enterprise?
8. England and the Opium Traffic and Excise Laws.
9. Notable Native Christians (Men).
10. The Haystack Missionary Meeting and its Latest Outgrowth, the Student Volunteer Movement, both in England and America.
11. To what Extent is Denominational Cooperation practicable in Indian Missions?
12. Mass Movements in the Evangelization of India. (Karens, Kols, Telugus, Garos, South Indians)

AUGUST—REVIEW OF THE YEAR'S WORK.

1. The Need and Duty of Familiarizing Ourselves with our own Missions.
2. Enumeration of the Departments of Work for which the W. G. M. S. is Responsible.
3. The mutual Duties of the W. G. M. S. and the Auxiliaries.
4. History of the Thank-offering.
5. Systematic Giving.
6. A Series of Comparisons, (contrasting last year's Reports with those preceding.)
7. The Value of Missionary Literature.
8. Our New Responsibilities.

SEPTEMBER—A CENTURY OF WORK FOR WOMEN.

1. Ann H. Judson, Burma's Saint.

2. Early Heroines of Indian Missions.
3. Women of Note in Indian Missions during the Last Quarter Century.
4. Infanticide and Suttee: Purposes and History of Abolition
5. Comparative Study in Social, Personal, and Mental Characteristics of the Native Women, Hindu, Mohammedan, Eurasian and Parsi.
6. Native Medical, Sanitary and Hygienic Practices.
7. "Clinical Christianity."
8. The story of Mary Reed.
9. Notable Native Christians (Women.)
10. Poona; its Christian Schools and India's Child Widows.
11. The Countess of Dufferin Association.
12. Native College Women in India and what they are Doing.

OCTOBER—MISSIONS AMONG THE FREEDMEN.

1. The Best Methods by which to Become Familiar with Work among the Freedmen.
2. The Influence of Proper Education upon the Negro.
3. The United Presbyterian Opportunity.
4. Enumeration of our Missionaries and Stations among the Freedmen.
5. The Importance of Training the Youth among the Colored People.
6. Do our Missions Succeed in Teaching the Negro Proper Self-Dependence?
7. Perils of the Freedmen.
8. The Christianization of the Negro.

NOVEMBER—FORCES OF DARKNESS AND FORCES OF LIGHT.

1. India as a Point of Vantage in winning the Eastern World to Christ.
2. Missions to India as Social Settlements.
3. Material, Intellectual and Political Improvement in India under British Rule.
4. Dangers of Civilization without Christianity.
5. Question for Debate: Should the British Viceroy urge the Hindus to keep their Temples in Repair?
6. What should be the Attitude of Christian Women toward Theosophy and Kindred Cults?
7. Native Hindu Reformers.
8. Where does the Responsibility for the Enlightenment of India's Millions Rest?
9. Contrast between the Timidity of many Indian Politicians and the Courage of Indian Missionaries.
10. What may be involved to a High-caste Hindu in making a Public Christian Confession?
11. The Missionary Enterprise and the Kingdom of God.
12. The Religion of Christ the Supreme Revelation.

DECEMBER—OUR INDIA MISSION.

1. The Reactionary Effect of Foreign Missions on the Home Church.
2. The Necessity of a Carefully Prepared Missionary Staff. Importance of Suitable Training-schools.
3. Work among the Children in India.
4. The Training of Heathenism: The Waxing of Infidelity.
5. Village Missions,

6. Christian Work done by Natives.
7. Vernacular Literature.
8. The Work of a Woman Missionary in India.

9. Hopeful Indications.
 10. The Marked Efficiency of United Presbyterian Missions to India Exemplified.
- M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1903.

JANUARY. The Dim Centuries in India.

FEBRUARY. Home Missions ; Ministerial Relief
Church Extension Parsonage Work.

MARCH. India's Invaders.

APRIL. The Egyptian Mission.

MAY. The Oft-Conquered People.

JUNE. North American Indians.

JULY. The Invasion of Love.

AUGUST. Review of the Year's Work.

SEPTEMBER. A Century of Work for Women.

OCTOBER. Missions Among the Freedmen.

NOVEMBER. Forces of Darkness and Forces of Light.

DECEMBER. Our India Mission.

Thank-offering.

Come Over and Help Us !

Come over and help us ! Come, haste don't delay ;
So fast we are dying—so dark is the way.

Come over and help us ! Pray don't pass us by.
Give heed to our prayers—oh, hear our sad cry.

Come over and help us ! So dark is the night,
Come tell us of Jesus, the heavenly light.

Come over and help us ! Come tell us the way,
To find Christ our Saviour. Come ! haste ! don't delay.

—M. C. P.

A Christmas Suggestion.

In view of the largely increasing demands for the support of our women's work in the various mission fields, we urge that large Christmas Thank-offerings be paid into your "blessing boxes," or to the treasurers of your missionary societies.

Place the name of Jesus, your best friend, at the head of your list for the Christmas tide and give to Him your largest offering.

A rich spiritual blessing will result to the giver if the gift be given in love. Make your large Christmas offering a real love-offering.

M. C. P.

A Thank-offering Message.

Letters were sent to presidents of over sixty Presbyterials last September, with reference to having resolutions adopted looking toward carrying out the recommenda-

tion of the Xenia convention, viz: To double the membership of societies; to double the contributions and Thank-offerings and to double the subscriptions to the Women's and Juniors' Magazines, before the Twentieth Anniversary of the Women's General Missionary Society, to be held in Allegheny, May 1903. These letters also contained the request that each president send promptly to my address the name and address of the Presbyterian Thank-offering secretary. As yet not one half of the presidents have responded. We are greatly indebted to those who have so kindly responded and we wish our space could admit of extracts from some letters which were so full of encouragement and enthusiasm as to prove a real tonic to the one who received them. We earnestly hope others will very soon respond. A postal reply to the request would require but a few moments time of these busy women.

In a few Presbyterials there seems to be an impression that the entire work of a Thank-offering secretary is to receive the Presbyterian offering and pay it over to the Presbyterian treasurer. If this were the only duty, how delightfully easy it would be for one to fill such an office!

For the benefit of such who at present

hold said office, and for all who think there is little work to be done in it, we append extracts from the "Letters of Instruction" sent one to the Thank-offering secretaries :

"It is our desire to organize all the Thank-offering secretaries of Presbyterials into a close Band of Christian workers, with one main object in view, namely : To have the entire membership of our churches a *grateful, generous, loving* people, and remembering God's goodness, by the giving of regular, systematic and liberal Thank-offerings for the cause of missions. To accomplish this, you will need to introduce the Senior and Junior Thank-offering boxes into every congregation, and persevere in your efforts until the entire membership thereof—old and young—will be "thanks-givers" and "thanks-livers."

"As an aid to this work, you, as Presbyterian Thank-offering secretary, should aim to have a Thank-offering committee in every congregation, which would represent all the societies therein (Women's, Young People's, Juniors', &c.) and have the name and address of the secretary of this committee sent to you. See that this committee is composed of active workers who are already interested in the Thank-offering work, and have them elected at the beginning of the society year and re-elected for a series of years, in order that they may gain experience in the work. Make plain the work of this committee : 1st—Early in the year to mail or send one or more boxes to every home in the congregation, including both members and adherents. 2d—Distribute literature on "Giving" which has been purchased, or sent out free by the Thank-offering secretary of the Women's Board. 3d—To arrange the programme and prepare for the annual "Ingathering" of the offerings, which should be before April 8th of each year. 4th—To distribute Thank offering envelopes before the "Ingathering." In brief let this committee have full charge of the Thank-offering work of the congregation, and see that it plan each year to have a contingent fund to meet the necessary expenses in connection with its work. (A good plan is for each member of the societies to pay from 25c to \$1.00 a year toward the contingent fund for the use of the Thank-offering committee.)

"Your first duty as Presbyterian secretary is to write fully, in reference to the congregational work, to the president of each local women's society, and then secure the name and address of the secretary of the committee and carry on your future correspondence through her. Where it is possible, hold a

conference with your secretaries, before or at each meeting of your Presbyterial, and enthuse them on the subject.

"Where the congregations are widely scattered, your work in stirring up the members will have to be by letters, although *when it is possible* you should be ready to respond to calls from committees to visit the congregations and present the work in person.

"One thing, *do not neglect*, to wit: see that the Executive committee of your Presbyterial, (of which by virtue of your office, you will be a member) gives you a place on every program for papers or talk, or conference on the subject of Thank-offerings, as well as for your annual or semi-annual report."

Some Presbyterian Thank-offering secretaries have been faithful in carrying out the above suggestions, and as a result their societies are model ones in the department of our women's work, and the mission work of the church in all its departments has been greatly enlarged and the givers have been blessed. The success of the annual "Ingatherings" in many congregations is due to the help given by their enthusiastic Presbyterian secretaries. *May God thus richly bless every Presbyterial in our church.* Besides there is needed in every congregation a "live committee" with whom "this one thing I do" is the watchword. *Can we we not have it?*

A word to Presbyterials: There should be great care and prayerful preparation in nominating and electing a woman to the position of Thank-offering secretary. Can a Presbyterial be deeply interested in the Thank-offering work when it (as one did) elected as secretary one who knew nothing about the work of the past or duties of the future and who belonged to a society that had never given an offering and who had, herself, never given one? This is not written in a fault finding spirit, but as a warning to Presbyterials for the future. Extra hard work must be done by secretaries and committees the coming five months if we can expect to have our offering doubled for the May convention.

May God help us all to do our full part

toward reaching "the mark set before us."

Sincerely,

MRS. MARY CLOKEY PORTER,

Thank-offering Secretary.

15 Marshall Ave., Allegheny, Pa.

Important Notice.

A new supply of Junior Thank-offering boxes is ready for distribution. With each box will be given a copy of the beautiful

gift story, "Umbrellas to Lend." Junior boxes with leaflets free. Postage per dozen, 7 cents.

The revised history, "Our Thank-offering," 1881-1901, is ready for orders. Single copy 3c; per dozen, 30c.

Send all orders for Thank-offering supplies to Mrs. Mary Clokey Porter, care J. J. Porter & Co., 920 Penn Ave., Pittsburg, Pa.

Young People's Department.

EXCHANGE.

Report of Conference at Tacoma Convention.

SUBJECT: "METHODS IN YOUNG PEOPLE'S WORK."

A very interesting and, we trust, helpful conference on "Methods in Young People's Work" was a part of the program at the Tacoma Young People's Convention. It was considered under the following outline:

I. What is the object of the young people's work?

1. Social. a—What is it? b—Its importance. c—Its development.

2. Financial. a—What is it? b—Its importance. c—Its development.

3. Spiritual. a—What is it? b—Its importance. c—Its development.

II. The Symmetrical Development of the Whole.

The object of the young peoples' work was presented very forcibly. Its aim is both to make Christians and to make better Christians; to deepen the spiritual life and personal piety; to encourage Bible reading, prayer and meditation on holy things.

The Social feature in young people's work has, and ought to have, a prominent place, but should not be the leading feature. It should be a means to an end, not the end. Two dangers confront us, namely, that of making too much of the social part and again of ignoring or neglecting it. The

social part of the young peoples' work, that phase of the work of our respective organizations whereby the social side of life is cultivated, is worthy of serious consideration. The prayer-meeting should not be converted into a social gathering where the members meet every week to visit, to chat, and to lay plans for the week. Such a procedure is most unbecoming and cannot be too highly deprecated, especially if the meeting for prayer is held on the Sabbath.

The other mistake is made when we, in our societies, fail to recognize that our Heavenly Father created us social beings. Through this God-given function let the young people be drawn to the church instead of being kept away by it, or by the absence of it, as is too often the case. Our social natures should be cultivated. Every one, especially strangers who may come to the meetings, should be greeted in such a manner as to make them feel that they are indeed made welcome. Arrangements for social gatherings should be made occasionally, but not too often. Let your Social committee plan and work for the social, and with special reference to the stranger. Thus may the cultivation of the social side be made to minister to the spiritual and be of vast importance.

The Financial feature should hold a very prominent place in our young peoples' work. It was shown that a knowledge of the

church's need was of great importance. The trouble is that we are not brought face to face with the needs and with the prosaic fact that Jesus is not only "worthy to receive riches" but that He must receive them if His kingdom is to come. We should have an appreciation of the organized channels for distribution, without which the conscience may be awakened, the heart touched, and the hand placed upon the pocket-book in vain. Besides, some form of systematic distribution must be arranged. One may desire to give and have perfect confidence in the way the church will handle what he gives; but how much shall he give? Here is where the tithe system is of help—not as regards the maximum amount, not as something legally binding, or as a tax the payment of which releases from further obligations, but as the very lowest amount that should be given.

The last feature of the threefold work, and the most important, is the spiritual. Spiritual life comes from vital union with Christ in whom is life. We grow spiritually by abiding in Christ. Just as the babe needs pure air, nourishing food, proper clothing and proper exercise, so we need spiritual air, proper spiritual food (God's word), spiritual clothing (putting on Christ), and proper exercise in Christian activity for the development of the spiritual life. Importance was placed on the daily quiet hour of communion with God, and the faithful observance of the stated and regular means of grace, and the performance of the Christian duties to which we are pledged. We grow in spiritual power by living the Christian life, and using the means through which God communicates the blessings of his grace.

As regards the symmetrical development of the whole, a proper emphasis should be given to each—the Social, the Financial, and the Spiritual. Each has its place and all can be made to work together for the proper end. We should study and plan to have well rounded and well developed societies in order that the Master's work may be accomplished in the best possible manner.

J. MASON PRUGH.

Spread Good Literature.

When visiting a friend, a neighbor came in with a beaming face and said she had a paper that she wished her to read. Then, with the greatest enthusiasm, she proceeded to mention some of the most important items in the paper and asked us both to read it just as soon as possible so that she could give it to some one else.

It was a Dowie paper, and she was an ardent "Friend of Zion." I had often wondered how that strange ism spread over our country so rapidly, but this little incident solved the problem. Such enthusiasm is sure to be contagious. One could hardly refuse to read her paper, and there are a great many people who believe everything incredulous that they read. Out of curiosity we glanced through her paper. From the editor's portrait on the first page to his wife's portrait on the last it seemed to me there was absolutely nothing worth the reading. If the devoted reader of such literature would come to herself, she might soliloquize after the manner of the prodigal son saying: "How many of my brothers and sisters have religious literature enough and to spare while I am filling my mind with these husks!"

I thought of the files of United Presbyterians, Midlands, Instructors, Heralds, Missionary Magazines, etc., stored away in our attic at home, and blushed. Shame on us for hoarding away such good publications while our country is being flooded with injurious literature! Think of it. If every Magazine reader would circulate her papers as constantly and earnestly as the "Friend of Zion" did hers, how much good would be accomplished!

May no reader of these lines object, as one woman did: "I pay for my papers and am going to keep them. If other people want good literature let them pay for it." One might as well argue, "If the heathen want to be converted, let them hire their own missionaries." It is surprising how few homes are supplied with Christian literature. This is a line of missionary work that *everyone* can do. Won't you please be-

gin at once?

E. M. B.

The World's Debt to Missions.

Let any one who doubts the influence of missions in moulding the social life, in affecting institutions, in establishing trade, in creating and fostering industries, in making producers and consumers, and so developing commerce, turn to the second volume of Dr. Dennis's "Christian Missions and Social Progress," and read there of the achievements of mission work in these subordinate and secondary spheres, and he will gain a new conception of the power and value of foreign missions. As Dr. Dennis shows, they have promoted temperance, opposed the liquor and opium traffics, which are fatal to wise commerce, checked gambling, established higher standards of personal purity, cultivated industry and frugality, elevated woman, restrained anti-social customs,—such as polygamy, concubinage, adultery, and child-marriage, and infanticide,—fostered the suppression of the slave trade and coolie labor traffic, abolished cannibalism and human sacrifice and cruelty, organized famine relief, improved husbandry and agriculture, introduced Western medicines and medical science, founded leper asylums and colonies, promoted cleanliness and sanitation, and checked war. "Whatever you may be told to the contrary," said Sir Bartle Frere, formerly Governor of Bombay, "the teaching of Christianity among 160,000,000 of civilized industrious Hindus and Mohammedans in India is *effecting changes moral, social, and political*, which for extent and rapidity of effect are far more extraordinary than anything that you or your fathers have witnessed in modern Europe." "When the history of the great African states of the future comes to be written," says Sir H. H. Johnston, "the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals."

No other movement has accomplished anything like the proportionate results attained by missions in pacifying and civilizing the lower races. It was of the social changes wrought in Terra del Fuego by the

missionaries that Darwin wrote his oft-quoted testimony to the South American Missionary Society: "The success of the Terra del Fuego Mission is most wonderful, and charms me, as I always prophesied utter failure. It is a grand success. I shall feel proud if your committee think fit to elect me as an honorary member of your society." Lord Palmerston saw this in his day, as did Sir Charles Wood, later Viscount Halifax, who said, "Independently of Christian considerations, I believe that every additional Christian in India is an additional bond of union with this country, and an additional source of strength to the empire."

Missions have introduced the agencies of civilization among more than the savage races. Sir William Hunter says of the little band of missionaries at Serampore, made up of Carey, Marshman, and Ward, "They created a prose vernacular literature for Bengal; they established the modern method of popular education; . . . they gave the first great impulse to the native press; they set up the first steam-engine in India. With its help, they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible or parts thereof in thirty-one languages." In China the development of printing from movable type has been due almost wholly to the missionaries. Huge is the debt which philologists owe to the labors of British missionaries in Africa! By evangelists of our own nationality nearly two hundred African languages and dialects have been illustrated by grammars, dictionaries, vocabularies, and translations of the Bible. Many of these tongues were on the point of extinction, and have since become extinct, and we owe our knowledge of them solely to the missionaries' intervention. "The benefits" (of the missionary work in New Guinea), said Hugh Milman, a magistrate, "are immense; inter-tribal fights, formerly so common, being entirely at an end, and trading and communication, one tribe with another, now being carried on without fear." The successful war which missions and philanthropy waged against the slave trade

in Africa was of incalculable advantage to commerce in saving the honest trade of great areas from total destruction. Missionaries have taught trades, developed industries, created wants, and the results have been pure gain to commerce. "It is they," says Sir H. H. Johnston, in "British Central Africa," "who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing and European cookery, to say nothing of reading writing, arithmetic, and a smattering of general knowledge."

Missionaries have been a conciliatory influence again and again, and have allayed hostility which diplomats and traders have aroused. That was the case with foreigners in the early days of Japan's intercourse with them, and there can be no doubt that many serious troubles would have occurred had not the Christian missionary acted as a counterbalancing influence. Of the work of the Scotch Presbyterians in Nyassa Land, Joseph Thomson, the traveler, bears testimony after his visit in 1879: "Where international effort has failed," he said, "an unassuming mission, supported only by a small section of the British people, has been quietly and unostentatiously, but most successfully, realizing in its own district the entire program of the Brussels Conference. I refer to the Livingstonia Mission of the Free Church of Scotland. This mission has proved itself, in every sense of the word, a civilizing center. By it slavery has been stopped, desolating wars put an end to, and peace and security given to a wide area of country."—*Robert E. Speer in the Sunday School Times.*

Incidents in Zenana Work.

I suppose you have all heard of "zenana missions", or "zenana work," I wonder how many of you know just what it means. I hope none of you are like the person who hearing zenana mission work spoken of wanted to know in what country "Zenana" was situated.

Zenana, or zanana as the word should be spelled, is derived from the Persian word

"zan" which means *woman*. Zanana may mean *woman* and it may mean *women's departments*, or *harem*, as it is called in Mohammedan countries, referring to that part of the house occupied by the women. In India zenana mission work has reference to house to house visiting, by the missionaries lady or Bible women, who read and explain the Bible and engage with them in singing and prayer.

Did you ever hear that the work in the zenanas was opened by the point of a needle? A number of years ago, shortly after missionaries first came to India, and when the people would not let the missionary ladies go to their houses or talk to the women, a man was at a missionary's house one day and saw the missionary's wife doing some needlework (I believe she was embroidering a pair of slippers) for her husband. He was much interested, and when she asked him if he would like her to teach his wife how to make them for him he consented. By this means an opportunity was afforded to tell the woman about Jesus, and now in most of the cities and many of the large towns of India missionary ladies and Bible women visit thousands of houses to teach the women about Jesus. Sometimes they give the younger women reading lessons, that they may learn to read the Bible for themselves. Sometimes some of the younger women have learned to read when they were little girls in the girls schools, and they will read a lesson in the Bible while the missionary explains it. The women are very fond of singing and sometimes will listen to the gospel sung to them when they would not listen to teaching. If they are not willing to receive our visits in any other way, the missionaries or Bible women will teach them sewing, knitting, or embroidery, but if the women will receive them without that they usually prefer not to.

We have all sorts of experiences in zenana work, sometimes amusing, sometimes sad, sometimes encouraging, sometimes discouraging. When we visit the same houses for weeks and months, years perhaps, and the women, though willing to receive us as friends, care no more for the message about

Jesus at the last than they did at the first (and this often the case), then the work seems tedious and unfruitful, and we need patience to go on year after year with apparently little or no result. But we shall see the results some day. There are many women who would like to become Christians if they could, and a great many more who are favorably inclined to Christianity. These women will not prejudice their children against Jesus and the Christian religion, and so the children may likely become Christians. Then the people, and especially the women, are so ignorant that they need a great deal of teaching to understand the Christian religion and not imbibe all sorts of mistaken ideas about it. So all these years we are preparing them, *educating* them, we might say, in Christianity, and when the day comes, and we know it is coming, when the people will begin to become Christians by scores and by hundreds, then the women will understand what it means, because of what they learned in the zenana visits of the missionaries and Bible women and will be ready to become Christians also. So you will pray, will you not? that God will bring the time quickly when all these people will want to become Christians, and that meantime He will give us patience to work faithfully in His cause.

Now I shall tell you about a few of the women I have visited in Sialkot city. Other missionaries in other places could tell you many more incidents. One woman I used to visit every week and the Bible woman too had visited her a great deal. She was always glad to see me, calling in her daughter's friend and would listen with interest when I read and talked to her. One day after I knew she had learned very well how Jesus died to save us, I thought I would try to impress it on her that I not only wanted her to be my friend, but to be Jesus' friend also and accept him as her Saviour. I was afraid it would make her angry, but I thought I ought to do it. So I read her the parable of the sower sowing the seed, and asked which kind of ground her heart was, and whether the seed we had been sowing would grow and bear fruit. She became very angry and let me know in plain terms that she only received my visits because of her personal friendship for me; that her own religion was good enough for her; that that was what she believed, and that she had not the slightest notion of changing. In short she practically turned me out of the house. Miss Embleton and Mariana, our Bible woman, happening to go there a few days later and not knowing anything about my visit, were much surprised to find her so changed from her former friendly

manner. So that house was practically closed to us.

I used to visit a Hindu girl, or young woman, who had learned to read in school. She would read a lesson herself in the Bible and she always seemed much interested. She acknowledged every truth I explained and admitted everything. One day I asked her more pointedly than I had done before whether she accepted these truths and would like to become a Christian. She said she would like to, but how could she? And it would have been very hard. She would have had to suffer persecution, would have been likely completely cast out by her friends and alone and helpless in the world except as we could help her. If it had been as easy for her as for you and me she might have confessed Christ, but she did not feel her need of him enough to suffer so much for him.

Two Hindu women who had read in our school were married into the same family. We visited them for a while and they would read together in the Testament. They would have been glad to have us visit them and read the Testament, but their husbands were unfriendly and they got so timid that though they were too polite to ask us to stop going, we thought it would be kinder to stop. They were even afraid to keep the Testament. We felt badly about having to cease visiting them, but it comforted us to know they had already learned enough about Jesus to be able to believe on him if they would.

You know the Mohammedans accept Jesus as a prophet, but if they are at all firm in their religion it makes them very angry for us to say that He is God, and especially that he is the Son of God. One day Mariana took us to a house where we had never been before, and I think she had only been there once or twice. They were a family of good standing and received us very politely, but from the first I felt sure they would not listen to everything about Jesus. So in telling the story of salvation I tried to explain it all first, so that they might be able to understand it before they would make me stop. Sure enough as soon as I mentioned Jesus as God and our Savior they became very angry, and we had to leave almost at once.

One old couple always make a great ado over me. They call me their daughter and don't like me to stay away from visiting them too long. The man, as well as the woman, usually sits down to listen (he is a weaver and has his loom at the house; so is always there) and they both listen very attentively indeed and never raise any objection to what I say. They remember too

very well from one visit to the next what they have heard. Whether they will ever believe and confess Jesus I don't know. I hope so.

We have been much interested in a young Mohammedan woman. Mariana taught her to read and she has always been much interested in her Bible lessons. She says she believes in Jesus and accepts him for her Savior and prays to him. We are convinced she is a true Christian at heart. Quite opposed to the usual custom, was she a young woman before she married because her father did not believe in marrying her as a little girl. Some time ago a wicked man who already had one or two wives claimed she had been married to him and sued for her. They were in great distress because he

was using lots of money to bribe witnesses and they were rather poor and could not spend much money. But they won the case and were very grateful, saying they were sure God delivered them. She was married last summer, and as her husband lives in the city, we hope to keep trace of her and still be able to visit her. We hope she may some time be able to confess Christ publicly.

MAME R. MARTIN,

Sialkot, India.



Removal.

Mrs. H. C. Dean, editor of the Young People's Department, has removed from Jamestown, Ohio, to Xenia, Ohio, where she should be addressed hereafter.

Foreign News Budget.

Egypt.

Miss Anna Y. Thompson of Cairo, writes:

The past two months have been a time of a good deal of anxiety to many people in Egypt, owing to the low state of the Nile and the existence of cholera in so many places. There was an effort to make people believe that it was from the doctors, and not a disease sent by God as a scourge to the land. One man said to me that I must not visit among the houses much, and to always have with me something to ward off the disease. It has given a good deal of extra care and trouble to housekeepers, to boil the water, to wash all fruit in boiling water to stew it for eating, and to do many other things which might help to keep away the dread disease. One of our Cairo church members died after a few hours illness, yet very few in the congregation have suffered. In the family referred to, a young man, a teacher near Benha, died also of cholera.

The cholera has affected the schools very much, as many fear that the health officers will enter them and carry off the children to the cholera hospital. Fortunately for us, or in answer to prayer, the Lord has graciously kept us safe in Cairo so far. The anxiety over the disease, how school expenses shall be met, the illness of Dr. Henry and his journey home, the illness in America of Dr. Harvey, the severe illness of Miss Helen Ferrier the past four weeks with typhoid fever, and the attack of Charles Hunt with the dread disease, have made us feel our weakness as workers, yet I trust that all these troubles have brought us to be more humble than we otherwise would have been. The Lord is good and He afflicts in mercy, that we may partake of His holiness.

We are rejoicing in hope now that Miss Ferrier is recovering, and we trust that God will speedily restore her to the work where we think she is so much needed.

From Mrs. M. R. Hart, of Zagazig. Sept. 9th:

DEAR EDITORS MAGAZINE:—Some schools are opening now and others cannot open yet, owing to cholera. We hope that the Lord may soon raise this scourge from the land and allow the work to go on in its usual way.

We returned from Ramle expecting to open our girls school on the 1st of September, but on account of the heat and sickness we decided to wait a little while longer. The boys school here had fallen off one half during the month that we were absent. The wife of one of our teachers was taken ill with cholera about eight days ago, and since that time we have been very anxious for her and her family of six boys, the youngest only four months old. The people here, as a rule, will not report new cases to the health department and do a great deal to spread the disease in this way. Since our teacher allowed his wife to be taken to the hospital to be cared for, her friends and their neighbors have been very hard on him, saying that she will never come back and that it is his fault. Poor man; he has a hard time. Between his own anxiety for his wife and caring for his little children and the cruel criticisms of friends and neighbors, his burden is not light at present. I hope that by another month our Budget report may be much brighter and fuller.

From Miss Carrie M. Buchanan, Luxor:

All news these days must have the ring of sadness, for with the sound of wailing for the dead and dying in one's ears the heart is too heavy for joyous notes.

The cholera was slow in reaching Luxor, but it has come with fearful force, and because of the excessive heat and the unsanitary condition of the town it is feared that it cannot easily be controlled. It came

first to Karnac, the small adjoining village on the north of Luxor, where it has made sad havoc among the poor, ignorant peasants, who hid away their dead under the corn stalks rather than have the government medical officers know that the cholera was in their miserable huts. The poor people are so full of ignorant superstitions that they have great fear of the officers, and because of this they will not report when there has occurred a death. In this way the disease spreads fearfully. Our schools are closed and only He who reigns and rules and who is Himself the Great Physician can know when they can again be opened. The Girls' school had just opened with rather bright prospects and the pupils were beginning to come in from the villages when the cholera broke out and it had to be closed. A few of the boarders though are still here and we have lessons with them each day and the work of the household still goes on. We are trying to be very careful in the use of all precautions with which we are acquainted and though we are in the midst of danger—the disease is most deadly this year—we know He has the power to keep us.

For the first time in several years the Ibis is not in use as it was not considered safe, and so Dr. and Mrs. Murch are here working instead of on the river. It is providential we know that this is so this year, for the danger in visiting the infected villages from the boat would have been very great. It is a source of great comfort to the congregation and the people, and of infinite comfort to the other workers here at Luxor, to have them here during these trying, hard days. It is a little cooler this morning, and we hope that the "Hand that has been so heavy upon us" is being lifted.

India.

From Miss Rosa T. Wilson, of Dharmasala:

How I regretted to leave my sister alone in the work, and travel alone the long weary journey of 80 miles to a Sanitarium. Nothing else could be done however. I was growing weaker and less able to endure the heat. The first part of my trip was a railroad journey of 22 miles.

At Gurdaspur I met Rev. Porter and family. They had traveled the most of the day in a car with the temperature at 106°; at this time it was down to 90°. They had two sick babies and were worn out. Their first exclamation was "Isn't it hot?" Two hours ride more and we were in Pathankot. They were to leave in their tonga at 4 p. m. My lot was a seat in the mail tonga. After waiting an hour for the loading of mail bags, I left at 2:30 a. m. There were two tongas with mail, one for Dahousie Hills, the other for Dharmasala. Mine was packed full and one bag tied on the back seat. My extra baggage was tied on over the two wheels at the side. There was a passenger behind, and groom and the driver and I were seated in front. We left pell mell and a tooting horn was blown by the driver to clear the track. This horn was a useful article to drive off donkeys and wake up many sleepy drivers. A tallow candle served as a side lamp to light our way. This was extra as usually they traveled in darkness. The horses kept up a trot the whole way. We changed at stages of 5 or 6 miles, and a toot of the horn waked the hostlers. Mail was dropped at several little stages. Lunch if eaten must be snatched by the way. It was dangerous to sleep lest one be left by the roadside. How delighted I was to see a bridge over a river where we

spent last year four hours waiting until low enough to cross!

At Shahpoor we stopped 20 minutes. I got a cup of tea and toast, which helped my headache and strengthened me for the three hours longer ride. Part of the way was a steep climb. How the poor horses did pant and sweat! After ten hour ride my tonga trip ended, as the mail was taken by coolies to the postoffice. I had another hour's ride in a dandi which Mrs. Brandon sent to meet me. When I reached "Shady Side" house I found a warm welcome by Mrs. Brandon and the Rev. Mortons.

How surprised I was to see the ladies in white dresses. I thought I was getting into a cooler clime. This ride cost me nearly six dollars. After a weeks rest I am able to write this and feel a change. There has been less rain than usual here, hence warmer and more trying below. I made a call on the fellow missionaries three miles above us yesterday.

Mrs. Porter tells of the work in the Boys' Industrial Home in Gujranwala:

In July we had an addition of 32 new boys, making in all now a family of 89, and as soon as Mr. Porter returns from his holiday on the hills we will have 15 little boys brought over from Pasrur. These little fellows were sent there because they were so much smaller than the others, and needed more special care and mothering. Now they are crowded out by the large increase in Miss Anderson's family and have to come back. Of course they are larger than they were a year ago, so we hope they will get on all right.

All the boys are working well at their trades and making good progress. The class in carpentering is making the door and window frames for the new line of work shops which will be begun next week. The class in tailoring is busy getting the clothes ready that the new boys will need on arrival, and the weaving class has already made the cloth for this purpose.

All the boys are receiving a common school education, besides learning a trade and taking their turns out on the farm. They also do their own cooking and housework.

The 32 new boys have made wonderful progress in the short time they have been with us, and have settled down to the new life much more easily than the first boys did, owing a great deal to the influence of the older boys, and the way they have influenced the newcomers and made them feel at home.

The dormitory that was built last winter will accommodate only from 60 to 70 boys, and as there will soon be over 100 they will need more room.

We most earnestly ask your prayers for these boys and for all who are connected with the Home as teachers; that under their influence and guidance every boy may learn of the Master and become His humble and true follower.

As you know, this industrial work is a new experiment in our mission and one that seems most necessary at this time. So we would especially ask that you would remember it, in both the Homes for boys and girls, and pray for its success.

Mrs. Martin thus writes of the closing of the Girls' Boarding School, Sialkot.

Tuesday, August 26, was a busy day in the Girls' Boarding School, for on that day one hundred girls were started off to their homes for their summer vacation. Within about two hours 64 of these had their dishes, bedding, etc., counted, taken over and

put away; had goodbyes said and were started off, some on foot, some on the morning train and some in "ekkas." The rest got off on the afternoon and night trains, and three had to wait until the next day. A few had been obliged to leave before hand, and a few orphans will remain in school during vacation.

The girls had quite a time getting loaded into the ekkas. These, you know, are two-wheeled, springless conveyances with no seats but a platform, perhaps two and a half feet square, on which the travelers sit with their feet doubled up under them, or put anywhere there is room. As in several instances seven girls were put into one ekka (some being quite small however,) you can imagine that they were packed pretty tightly. We thought they would need another ekka, but the father of one of the girls having this party of twenty-one girls in charge thought otherwise. The girls, of course, were very happy and much excited over the prospect of going home, as I imagine school girls any where would be who have been away for ten months.

The older orphan girls were allowed to go to the afternoon train to see the girls off. One poor girl broke down and had a little cry on the way home, but she has been very brave and cheerful since.

The prospect now seems to be that the plague will break out earlier than usual this fall; so we may have to put the girls in quarantine when they come back.

Miss Kate C. Hill, of Lyallpur, writes :

Nawab da Chak, a village about three and a half miles from Lyallpur, was visited by Miss Logan and myself every Tuesday during the hot months. There was always a scramble for an early start so we could have the drive when it was cool (?) On Tuesday mornings the foreign mail usually came and it was always a question whether to open it first or leave it until our return from our morning's work.

One of the elders of the Lyallpur congregation lives in this village and Miss Logan had a class in his home. His wife and old mother, now nearly blind, were always ready to sit and learn. Nearly every day non-Christinn women if the lower castes would also come and listen. One day a woman from a Roman Catholic village came with a small cross attached to a string about her neck and assured them that this would keep off sickness and ill-luck, as the sister had given it to her for that purpose! She seemed to know of no other meaning.

In a Hindu house Miss Logan also found ready and willing listeners. Some of the women could read and always read a chapter from the gospel. A daughter of the family was married in August and we very much regretted that sickness prevented us from attending. For days before the ceremony the bride wore her old, soiled clothes, while the other members of the family, and the visitors, were in silk and jewels. They told us that the reason of this was that by the contrast of the old clothes and the fine wedding clothes she would look all the more beautiful when the groom came.

In the other part of the village I taught two girls whose father had been baptized but had afterwards married a second wife according to the rites of his old religion. The girls were bright and interesting pupils and the older was, I believe, a truly converted girl, showing a change of heart and life rarely seen in one so young. It was a great grief to me when I came one day to find the house empty. The neighbors told me that the father had died and an uncle, who I knew was not a Christian, had taken the girls,

A few weeks later we found them in Lyallpur city, but it was impossible to find out just what the uncle, intended to do, as they all try to keep it from us. Later we learned that they had been married to heathen husband and had left Lyallpur. We inquired the name of the villages and can only hope that when itinerating in that direction the coming winter we will get to see them.

I also had a Mohammedan woman for a pupil. She has been an interested hearer for two or more years and loves the Bible and the psalms. Her little boy and girl have learned the commandments, and "Oh, Children Hither do ye Come." She professes to believe in Jesus, but as yet wishes to serve two masters. The latter part of the summer she seemed to harden her heart against the word, claiming that it is taught in the Koran that all Moslems should believe and serve Jesus as a prophet.

Mrs. Blanche Dickson Nicoll writes from Richbell Villa, Murree.

DEAR FRIENDS :—The summer vacations are nearly over. Already preparations are being made for going down to the plains again, and soon the regular routine of work will be engaging our attention. We will, however, hardly become well settled in our work until Annual Meeting has come and gone, as it seems a very important function to the missionary and especially to the new missionary. We as new missionaries have not as yet tasted of its pleasures nor been cheered and helped by meeting with all the other members of the mission. We hope to be initiated this fall, however, and then we will be new missionaries no longer. The party for whom we are anxiously looking will soon come and take up the honored title. It is something of a comfort to be considered a new missionary, because one is not expected to know much, and all one's blunders and bright ideas of how things ought to be done are smiled at and excused.

We are having delightful weather now, very much like the clear September weather at home, and we are all enjoying them to the full. Yesterday morning we had breakfast in the woods and then a delightful hour of reading and of communing with nature. To one who never enjoyed the mountains before, the fine old trees, the ferns, the rocks and the pretty walks through the woods are never failing sources of pleasure. If we could only walk all the time instead of being carried in a dandi it would be much better, but sometimes we are glad not to be compelled to walk, although I have not quite gotten used to the idea of using men in the place of horses. I feel very sorry sometimes for their poor bare shoulders, but that is their work and their only way of earning price for their daily bread, and they seem to enjoy it, especially when two sets of men are carrying dandies together, for then they like to race with each other to see who can keep ahead. That, however, is not very pleasant for the one who is riding, and they are soon brought down to a walk.

Our missionaries who are spending their vacations in Murree together with some of the members of the Scotch mission and others from the Church of England have been holding morning prayer-meetings for the past three weeks. These meetings have been largely informal and have proven very helpful and profitable to all of those who have attended and have been the means of drawing us nearer to each other and nearer to the source of all our power. As your representatives in this land we would earnestly plead

for a deeper interest in your prayers on behalf of ourselves and our work here.

Speaking personally a new joy has come into our

home this summer in the person of a dear bright little boy, William Nicoll, Jr., and we thank God very much for this blessing.

FROM Month Month.

Foreign Missions—Monthly Message

All communications to the secretary's office should hereafter be addressed to Room 921, Witherspoon Building, Philadelphia, Pa.

MEETINGS OF SYNODS.

Two things have characterized the past month—meetings of Synods and the sailing of missionaries. The Synodical meetings afforded an opportunity of meeting the ministry and eldership of the church, and of presenting the missionary work to them. It was a genuine regret that this opportunity could not be fully improved and that all the Synods could not be visited, owing to conflict in their dates of meeting. We cannot make comparisons with Synodical meetings of former years, but certainly the spirit of missions characterized the Synodical meetings, this year, to a remarkable degree.

We come back to the work of the office assured of the church's loyalty to the aggressive work of the church in both home and foreign fields. Indeed we believe our church is awakening to a solemn realization of her duty, her privilege and her opportunity. Under the impulse of the movement to support individual missionaries, churches are asking to have definite assignments of work. Individuals are contemplating the support of mission stations and districts. Men of wealth are realizing that these days of industrial prosperity lay on them a responsibility for co-operation in the extension of Christ's kingdom. Dissatisfied with mere *self*-support, congregations are reaching after *mission* support. May no church or individual retard this wave of interest, but let all unite in bringing our church up to a higher and holier level of self-sacrificing service for Her Lord.

MISSIONARIES SAIL.

On October 18th, after a series of farewell receptions in Pittsburg, Philadelphia and New York, the missionary party of fifteen sailed from New York, reaching Greenock (Glasgow) October 26th, after a safe and comparatively calm passage. On November 1st, Mr. and Mrs. R. E. Carson, with their little child, sailed for Egypt. It is with regret, that, owing to a relapse, Dr.

Harvey is not able to fix any date for his return to Egypt; he is now, however, progressing as well as can be expected in view of his serious illness.

The farewell receptions to the missionaries have already borne definite fruit, in quickening the missionary interest in the home church. Some "converts to missions" have resulted from the impressions which the presence of so many outgoing missionaries made. After all, there is no greater appeal than the appeal of life. "Greater love hath no man than this, that a man lay down his life." During the past month seventeen have argued the claims of missions, not by talking, but by going. The church at home proposes to sustain those claims, not by resolutions, but by gifts.

ENCOURAGING FINANCIAL REPORT.

Mr. R. L. Latimer, our treasurer, brings in a very encouraging report for October, as follows: Presbyteries for the month, \$11415.95; Sabbath-schools, \$1617.39; individuals, specials, etc., \$854.67; George Christie heirs, \$11645.24; interest, \$220.16; bequests, \$330; Women's Board, \$3550; Women's Missionary Societies, \$15; Rev. G. W. Morrison fund, \$8; property, \$6.75; Cummin's memorial fund, \$4.27. Total \$29667.43.

Specials: Asyut, Egypt, Hospital, \$2; Asyut, Egypt, College, \$2; India Theological Seminary building, \$500.

\$11645.42 comes into the treasury this month through the generous fulfillment, by the George Christie heirs, of the last request of Mr. George Christie, who asked that \$20,000 be given out of his estate to the foreign missionary work of the church. The contributions for this month bring up the total for the current year to \$74,217. While \$96,000 (as against \$74,000) is the proportion of the amount which our treasurer should have received since the beginning of the ecclesiastical year, the report for this month is very encouraging, as indicating more systematic support of the church's work. Perhaps many overlook the fact that, when the contributions of the church are slow in reaching the treasury, additional expense is incurred, because money must be borrowed at interest, to meet current ex-

penses.

When the contributions received approximate the proportionate amount due, according to the appropriations for the year, we have the assurance of an absence of indebtedness at the end of the year, and we have also a reduction of the administrative expenses through the avoidance of all interest bearing loans. We ask, therefore, that with the approach of the holiday season, we remember in our gifts the Friend who so loved us that He gave Himself for us.

NEWS FROM THE FIELDS.

We hope hereafter to send in to the church papers, from week to week, all items of news received from the fields. This will give the church the news more promptly. The following items of missionary news may be added to those already reported in the papers since our last Message :

Miss Adelle McMillan has applied to the Board for permission to return to America, on furlough, in 1903, and the request has been granted. Miss McMillan may leave the field a few months earlier than is customary for the sake of her health.

The cholera is abating in Egypt. The schools have been reopened, and the missionaries are taking up the work of the new year with renewed activity and interest, encouraged by the larger support promised them by the General Assembly's appropriations.

The latest word from India tells of the missionaries improving the time of their summer vacations by conference concerning their work.

Mr. and Mrs. Robert Maxwell need the prayers of the church in their loneliness and sorrow caused by the death of their daughter, Margaret, eight-months-old. This affliction is especially trying, as in their short missionary experience in India the one has learned of the death of a father, the other of the death of a mother.

CHAS. R. WATSON.

November 11, 1902.

Board of Directors.

(Abridged Reports.)

ADJOURNED MEETING.

An adjourned meeting of the Board was held Oct. 21.

The Board was pleased to learn that the Young People's Society of First church, Indianapolis, have undertaken the support of Miss Minger. This makes six of the salaries of the new out going missionaries pledged, Shadyside having assumed Miss Lillian McConnell's; Ingram, Miss Underwood's; Mr. and Mrs. Clinger, of Sixth

church, Pittsburgh, Miss Mitchell's; Sabbath school of Tenth church, Philadelphia, Miss Hamilton's; and Mr. and Mrs. Paden, their daughter's support.

With very much regret upon learning that at present Mrs. McNaugher is physically unable to undertake the duties of membership, the Board accepted her resignation.

The Junior secretary reported the organization of a cradle roll with 35 members at Carnegie, Pa.

Freedmen's secretary read a very encouraging letter from Rev. J. L. Arter, Athens, Tenn., requesting that no more barrels of second hand clothing be sent there. Miss Jones, a graduate of Norfolk cooking-school, has been secured as cooking teacher at Chase City.

Chairman of Finance committee reported one letter with reference to a loan, application for which had not reached the Board.

REGULAR MEETING.

The regular monthly meeting of the Board was held Nov. 4. and was opened with devotional exercises conducted by the president, Mrs Campbell leading in prayer.

The treasurer reported the entire receipts for October to be \$5616 72; disbursements, \$8680.09.

Action was taken to discourage presbyterials from designating money for objects not under the care of the Board, and also to secure discontinuance of private appeals for special purposes, as such appeals interfere with work for which the Board is responsible.

It was decided to recommend brass tablets to mark endowed beds.

Reports from the farm at Prairie and from various other stations in the Freedmen's work were received.

Assistant Foreign secretary read a letter from Rev. Finney, Alexandria, Egypt, and reported a very interesting correspondence with the chairman of a committee of the Women's Missionary Society, of Omaha, with reference to that society assuming partial support of a worker in the foreign field.

Home secretary informed Board that Dr. Tate had been transferred to Warm Springs reservation and had began work there early in October.

Business manager of Juniors' Magazine reported bills for printing October and November numbers of magazine. 186 subscriptions were received during month, 34 of these for a Sabbath-school.

Junior secretary reported one new society of 20 members organized at Pasadena, Cal., and that Wisconsin presbyterial has decided to organize a Junior missionary society in

every congregation.

Finance committee made recommendations with reference to loans, which were adopted.

ADJOURNED MEETING.

An adjourned meeting was held Nov. 18, and was opened at 10 a. m. with the usual devotional exercises, conducted by the president, Miss Sloan leading in prayer.

The Board was pleased to receive from Westmoreland presbyterial official notice that it will be responsible for Dr. Simpson's salary, just as it had been for Dr. Johnson's, and in this way be glad to continue Dr. Johnson's work.

Literature secretary reported the resignation of Mrs. J. A. Wilson as member of Literature committee and appointment of Mrs. J. E. Wishart to fill vacancy.

Literature committee recommended that the enlarged Juniors' Magazine be made suitable for older, as well as younger Juniors, and that the number of its departments be increased. Suggestions were made with reference to the arrangement and space to be devoted to each department, and certain persons were recommended to have charge of each department. Recommendations were all adopted.

Thank-offering secretary reported Junior thank offering boxes ready to be delivered.

Secretary presented the financial report of Magazine Committee for six months ending with October. Report approved.

Mrs. J. B. Hill was elected secretary of Freedmen's work, and Mrs. Yourd recording secretary. It was decided to send a committee of two to visit mission stations among the Freedmen early in December, and Mrs. Campbell and Mrs. Hill were selected as the members of that committee.

Finance committee reported having received interest on loan and partial payment of principal from 5th Church, Chicago, and Mt. Washington church.

Reports for October were received from Miss McMunn, Mrs. Marlin, Miss Stewart and Mr. Fortunato. S. W. Collins asked for reappointment of Mrs. Marlin for another year. Request was granted. Application from Spokane, Wash., for an appointment of a Home missionary was approved by Home Board and granted.

Business manager of Juniors' Magazine submitted estimates for plates for title page of Juniors' Magazine heads of department pages, and for Little Light Bearers' certificates, which were adopted. It was decided to use the Little Light Bearers' fund in support of Lois R. McClure, daughter of Mrs. Alice McClure, Rawal Pindi, India.

Junior secretary was authorized to have 1000 L. L. B. certificates printed.

On motion adjourned.

M. J. HILL, Rec. Sec.

Mrs. Joseph Mitchell.

A tribute of love and respect to the memory of Mrs. Joseph Mitchell from the W. M. S. of the Seventh U. P. church, Pittsburg.

Death has entered our ranks and taken from our midst a faithful member and a true Christian woman, one who was beloved by all who knew her. She will be sadly missed in the home circle, where she was a devoted wife and mother. In the church her strong Christian character, gentle dignity and kindly manner made it always a pleasure to meet her; and in the missionary society, of which she was counselor, advisor and co-worker, how sadly we miss her! The vacant chair will be a loving remembrance of her faithfulness and an incentive to work more diligently in the service of the Master, and cling to the vine of which she was a branch. The Lord looked on this branch and His heart went out to its need:

"Tis just the plant for my garden,
Tis a plant of celestial seed."

Resolved, That we, the members of this society, unite in extending to the relations and friends of the deceased a sincere expression of our sympathy, and trust that they who have been saddened by this bereavement will turn their eyes to Him who has realized the sorrows of earth and whose sympathy goes out in boundless streams to comfort and strengthen the hearts of all who repose their faith in Him, and that from the zeal and faithfulness shown in the life of our departed associate, we will labor with renewed diligence to show ourselves approved of Him, who has summoned us to this sacred service.

MRS. EDW. BLAIR,
MRS. J. B. MCISAACS, } COM.
MRS. A. D. BOLTON.

Mrs. Eliza Huston.

The members of the W. M. S. of Mt. Perry, O., desire to place on record this tribute of love to the memory of Mrs. Eliza Huston, who entered into rest June 26, 1902, this being the first death in the society since its re-organization five years ago.

We would bear testimony to her Christian character and patience under many trials. Although quiet and unassuming, she was ever willing and ready to give of her means to the furtherance of any object undertaken by the society.

Our loss is not only in the society, but also in the congregation whose interest she had at heart. May we as a society be admonished to be more faithful in our service.

To the sorrowing ones we extend our sympathy and commend them to the Saviour whom she served.

COM.

Mrs. Sarah J. Phillips.

We, the W. M. S., of the United Presbyterian church of Coraopolis, Pa., offer a tribute of love and respect to the memory of our sister, Mrs. Sarah J. Phillips, who died July 30, 1902.

We desire to bear testimony to her lovely Christian character, faithfulness, patience and resignation under severe suffering. Though our hearts are made sad, we bow in humble submission to the will of Him who makes no mistakes.

We extend to the bereaved husband and friends our

heartfelt sympathy and commend them to the care of Him who said, "I will not leave thee nor forsake thee." COM.

Mrs Lottie B. Cavitt.

A tribute of love from the Women's Missionary Society of Hamilton Avenue church, Pittsburgh, in memory of Mrs. Lottie B. Cavitt, who was called to her eternal home Sept. 15th, 1902.

We desire to express our thanksgiving to God for the life of our dear friend and co-laborer. She was an earnest follower of the Divine Master, living in close communion with Him and always anxious to do His work. Sweet in disposition, charitable in her judgment of others, wise in counsel and experienced in Christian work, she filled an important place in our midst. Suffering great affliction during her closing days, she bore it all in a wonderful spirit of meekness and waited in perfect trust for the summons of her Lord. As we think of her many excellent qualities and the bright record of her life, we are moved to do greater things for our Master. Our deepest sympathy is extended to the bereaved family.

MRS. DELPHINE McCULLOCH, }
MRS. MARY DAVIDSON, } COM.
MRS. ANNA CURL. }

Mrs. Mary J. Styles.

Mrs. Mary J. Styles, our sister, was called from her labors here to her reward above Sept. 19, 1902, and we, the Women's Missionary Society of the 1st church, Omaha, would testify to her zeal and patience; her gentleness and love.

In our society she was always ready to do her part, and with greatest cheerfulness. It was a joy to her to be with us in all our meetings, from which she was rarely absent. We miss her, but her memory will remain and be precious to us.

We tender her family our sympathy and commend them to the Great Comforter.

MRS. BRYANS, }
MRS. VANCE, } COM.
MRS. FOSTER. }

Mrs. Anna Lytle Shaffer.

The W. M. S. of the United Presbyterian church, of Johnstown, Pa., offer this tribute of love to the memory of Mrs. Anna Lytle Shaffer, who died Sept. 23, 1902.

Mrs. Shaffer was a charter member of our congregation, and a member of the W. M. S. since its organization. She loved her church and all its branches and was ever ready to help forward God's work.

An active worker in her church, she will be greatly missed in all its departments; but we feel that our loss is her gain, and are admonished to be also ready.

MRS. W. A. COCHRAN, Sec'y.

Mrs. Mae Forby.

The Women's Missionary Society of the United Presbyterian church of Sterling, Kansas, desire to offer a tribute of love and respect to the memory of Mrs. Mae Forby, who was called to her Heavenly home Sept. 26th, 1902.

Her character was that of an earnest, prayerful Christian. Our tenderest sympathies go out to the

bereaved ones, especially to the sorrowing husband and the two little motherless children. We commend them to the Saviour she loved and served, and our prayer is that they may be sustained and comforted by Him who knoweth all of our sorrows.

MRS. MARY EVANS, }
MRS. MARY ROSS, } COM.
MRS. C. H. STRONG. }

Mrs. May Cooley Acheson.

The Women's Missionary Society of Graham's Church, Pine Bush, New York, wish to place on record a tribute of love and affection to the memory of the late Mrs. May Cooley Acheson, wife of our loved pastor, who passed from earth to her heavenly rest, at Dr. Lawrence's Hospital at Columbus, O., October 11, 1902.

Resolved 1st, That we recognize in this sad visitation the right of our Saviour to come, and at His own pleasure call us away from the fellowship of earth to the higher and closer fellowship of heaven.

Resolved, 2d, That as a society we feel we have lost a cheerful, willing and untiring worker, one who was always interested in whatever pertained to the advancement of Christ's kingdom; that in her death we have lost a devoted member who was ever ready to do with her might what her hands found to do.

Resolved, 3rd, That as her work on earth is ended and we miss her presence with us, yet the influence of her consistent life will long be felt by us all. While we lovingly cherish her memory, may we learn from her cheerful submission to the Father's will to be also ready.

Resolved, 4th, That we extend our sincere sympathy to the sorely bereaved husband and friends and commend them to him who saith, "I will never leave thee nor forsake thee;" that a copy of this tribute be given to the bereaved friends, and that they be published in the W. M. Magazine and recorded in minutes of the society.

AGNES H. ARMSTRONG, }
JULIA C. JAMISON, } COM.
MRS. A. H. WOOD. }

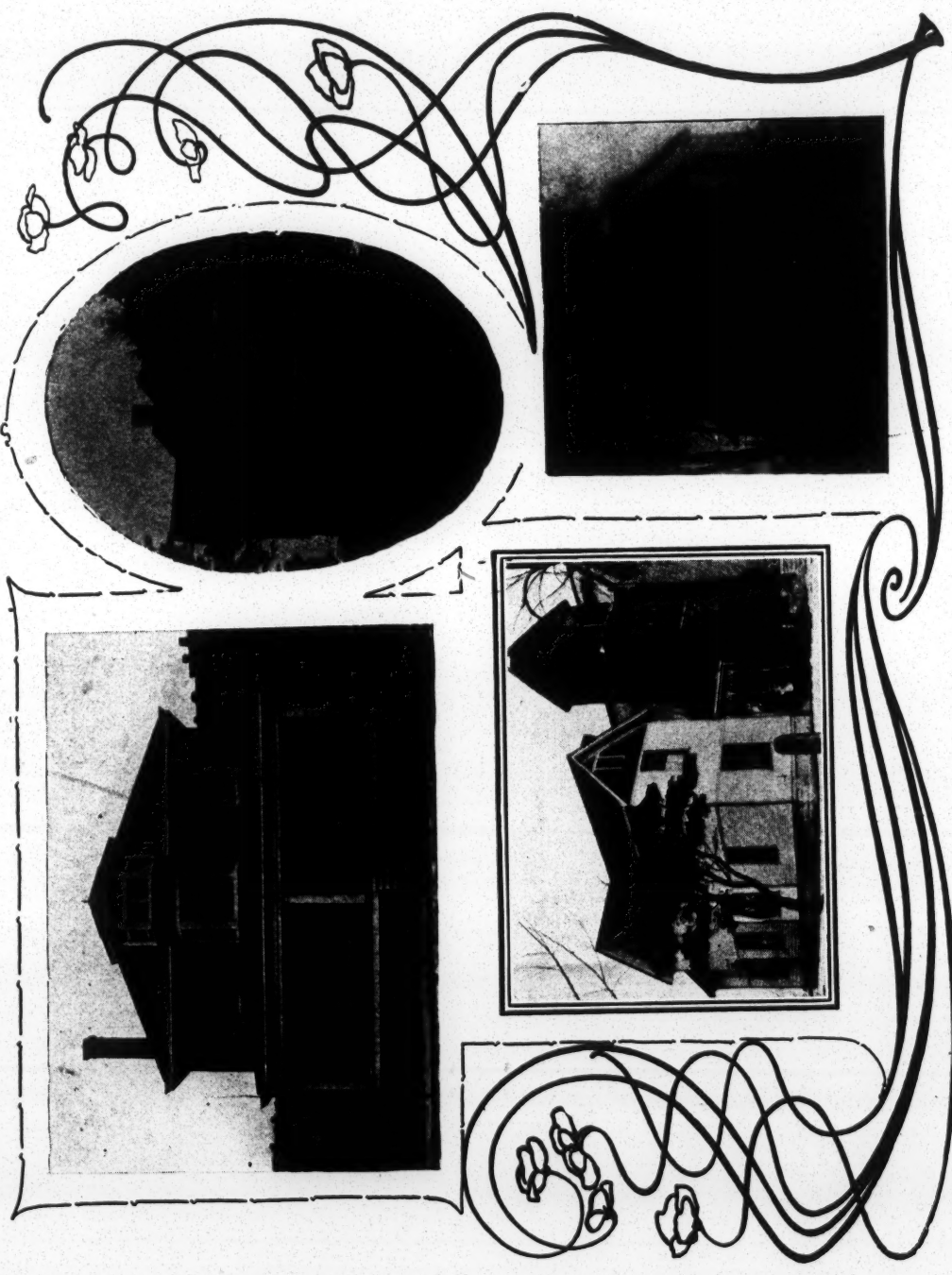
The Women's Missionary Society and Our Young People, of the New York Presbytery in convention assembled in the Graham's Church, Pine Bush, N. Y., Tuesday, Oct. 14 1902, unanimously adopted the following preamble and resolutions:

WHEREAS, It has pleased our Heavenly Father to remove from our midst our beloved sister in Christ and co-worker, Mrs. May Cooley Acheson, who labored to promote the cause of Christ in the Presbytery, having been the honored President of the Presbyterial Missionary Society and actively engaged in the Young People's work, therefore be it,

Resolved, That we tender our heartfelt sympathy to her husband, family and to the church and societies with which she was identified, knowing from our association with her in the Presbyterial work we can appreciate what a loss Graham's Church and the community of Pine Bush have sustained.

Resolved further, That a copy of these resolutions be sent to the husband, the Christian Union Herald and Women's Missionary Magazine and also spread on the minutes of the respective societies.

MR. JAS. COX, }
MRS. A. S. BIDDLE, } COM.
MRS. W. F. BARTLEY. }



PARSON AGES.

SPRINGFIELD, MO.
DEXTER, IOWA.

SAINT JOSEPH, MO.
AURORA, ILL.